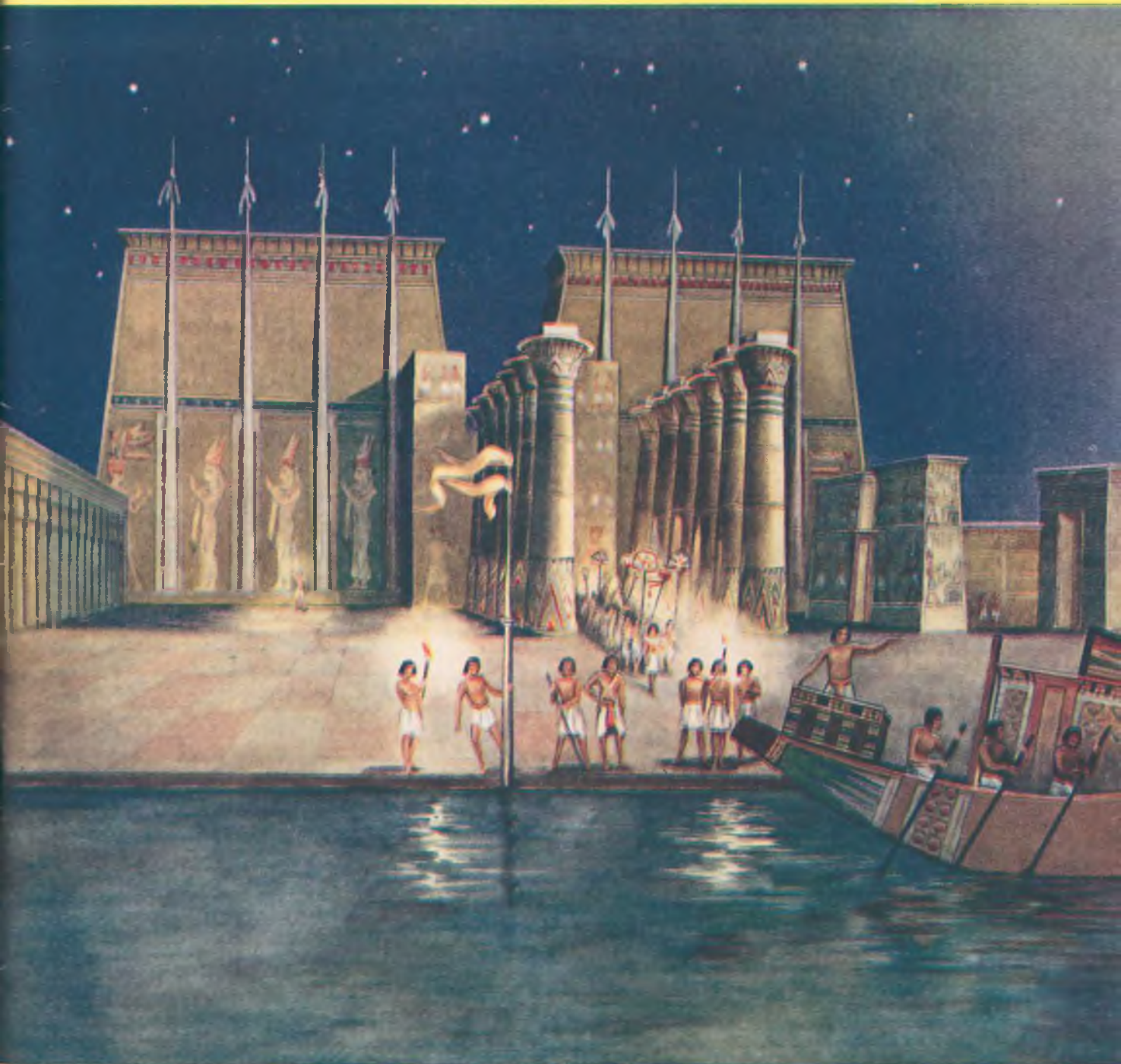


ROSICRUCIAN DIGEST

FEBRUARY, 1947 • 25c per copy



Mysticism • Art • Science

This Month's Feature



Sanctum Incense Burner



Made of Egyptian clay, finished in antique bronze, size six (6) inches in height and length, executed by a renowned Rosicrucian sculptor.

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IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

For Rosicrucians, we have designed one embodying the beautiful spiritual significance of the salutation to the dawn of Amenhote IV, so loved by all members of AMORC. The face is an exact copy of the sculptured head found in the ruins of his temple at Tel-el-Amarna. The arms are folded in Rosicrucian supplication. Its symbolism, the sun disc and crux ansata (looped cross), has a special significance to all Rosicrucians. It is made of Egyptian clay and is beautifully finished in antique bronze. It is a useful and beautiful accessory. ADD IT TO YOUR SANCTUM.

ROSICRUCIAN SUPPLY BUREAU
SAN JOSE, CALIFORNIA, U. S. A.



THE INSTITUTION BEHIND THIS ANNOUNCEMENT



COPENHAGEN CONFERENCE

Above are shown the officers of the Grand Lodge of AMORC of the Jurisdiction of Denmark and Norway, meeting with the Imperator of AMORC in Copenhagen. This conference, held last summer, was for the purpose of mapping the expansion of the Order's activities in those countries. A general assembly of all Rosierucians in the beautiful Copenhagen Temple followed the executive session. From left to right, there are: Imperator, Ralph M. Lewis; Grand Secretary, Carl Andersen; Deputy Grand Master, Kaj Falck-Rasmussen; Grand Master, Arthur Sundstrup; and Councilors, Frater and Soror Larsen.

(AMORC Photo)

UNSUSPECTED POWER



The Mysterious Influence In The Air You Breathe!

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becomes not just an animated being—but a "*living soul*." Try this experiment, and prove a Vital Life Force exists in the air. When you are in pain or despondent take a deep breath. Hold it as long as comfortable—then notice the momentary relief.

This Amazing Free Book

Would you seriously like to know how to draw upon this Intelligence of the Cosmic, with which the air is permeated? You can use it to awaken the creative powers of your mind, and for making life an experience of *achievement*. Use the coupon below for a free copy of the book, "The Mastery of Life." It tells how in the privacy of your home *you may* learn to use these simple, useful, *natural laws*.

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THE ROSICRUCIANS (AMORC) SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXV

February, 1947

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH MISSION TO EUROPE

By THE IMPERATOR

This article is the fifth of a series written by the Emperor and constituting a report on the current status of the Rosicrucian Order and the Esoteric Societies in Europe. Having recently returned from an air journey to several of the principal countries in Europe, Emperor Ralph M. Lewis comments on the prevailing economic and political conditions there—the results of his observations and experiences. —Editor

PART FIVE



THE war had left unaltered the proverbial cleanliness of the Dutch people. Notwithstanding the privations and the long years of being beneath the heel of the Nazi forces of occupation, the cities, farms, and fields had a scrubbed appearance. The time, however, was yet too short to eliminate all the telltale marks of destruction. The greater damage was principally concentrated along the railways and airfields. Here and there in approaching Amsterdam, we saw silhouetted against the sky single walls of what were once factories or large industrial plants. Many of the railroad bridges on the main lines were still unrepaired and were seriously hampering transportation. In fact, through-rail transportation to Denmark was at the time still impossible. Always in the vicinity of the industrial targets, heavily bombed from the air, were desolate blocks of torn and shattered homes. The glassless windows, staring out from roofless and twisted structures, were morbid reminders of the sightless eyes of corpses on a battlefield.

The Grand Lodge of the Netherlands is situated in Amsterdam. Its officers had made arrangements in advance of our arrival. The first session would

consist of a conference with the officers of the Order in the home of Frater Coops, Grand Master of the A.M.O.R.C. of the Netherlands. Frater Jan Coops is a mild-mannered man. In appearance he seems to be continuously preoccupied as though dwelling in a realm of abstraction. In a few minutes' conversation with him, however, one is impressed with his complete regard for and a grasp of the administrative matters of the Order in his country. In fact, in him is centered the spirit of devotion to the spiritual concepts of the Rosicrucian Order, the courage to expand them, and the expedient viewpoint necessary to meet the material problems.

On the second floor of his modest home, Frater Coops has set aside one large room to serve the purpose of a temple-sanctum. As closely as its area and his resources would permit, he had simply and inexpensively appointed it to conform to the arrangement of a Rosicrucian lodge temple, as described in the *Manual* of the Order. It was in this sanctuary in Holland that we first officially convened. Though the temple was small, there was a strict adherence to the beloved traditional rites and rituals of the Order. Each officer, although able to perambulate only a few feet in any direction, did so with the dignity

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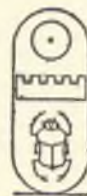
and poise of one officiating in a spacious temple. All physical inconveniences, such as congestion and the consequent heat of an evening in midsummer, seemed to vanish under the aegis of the beautiful spiritual devotion of all present. This place was not merely a meeting-room to these people. It was not an occasion for a night out or the routine procedure of attending a session of a lodge with which they had affiliated. To them it was a Mecca of peace; it was a *sanctuary* in which they could take refuge from a world of confusion. Here they could reorient themselves, know themselves, and find idealism and incentive to combat the turmoil prevailing in their individual lives. Within these simple walls were enshrined symbols of all those things for which to them life had meaning and value. Attendance at such convocations meant the reviving of the hope for a future which would reflect the nobler qualities of human nature.

Frater Coops had dared to maintain this temple-sanctum in his own home, even when interdictions against esoteric orders had been issued by the Nazi authorities. Many times he had peered out of the window down to the street to see Gestapo and SS officers entering each house in turn in a search for all young men who, when found, were seized and incarcerated in barges on the canals. As many as two hundred men were confined, in an area as small as ten feet square, for days without proper ventilation or sanitary facilities and with little or no food or water. Some would go mad and many would die. Their bodies were then cast overboard. The stronger prisoners, who survived, were shipped to Germany as slave labor. On one occasion, when the Gestapo were approaching his home, a young son of Frater Coops was present. It would have been useless to attempt to conceal the lad. Instead, Frater Coops retired alone to his sanctum and there, he said, he applied the principles he had long taught and in which he had such faith. To the amazement of the other members of his household, the Gestapo officers hesitated at the door of his home and then marched by and up the street without even attempting entry.

After the formal and impressive ritual, all officers and delegates then had an informal discussion in the living quarters on the first floor of the home. The discussion was with respect to the future of the A.M.O.R.C. in the Netherlands. Extensive plans were made. Frater Coops has, as his immediate aides, Frater H. F. Pot, Grand Secretary, and Soror Y. M. P. Van Olst-Snel, Grand Treasurer. Frater Pot is a keen and aggressive business man. He is ever alert to every method and means of extending the Rosicrucian Order in his country. He feels that every modern facility for the dissemination of the teachings should be employed. In all of his administrative affairs, he has manifested the utmost efficacy in co-operation and in effective correspondence. Whatever is entrusted to him as a duty is quickly and quietly executed by him. Notwithstanding his administrative efficiency, he has a profound philosophical concept of the teachings and an excellent comprehension of their esoteric principles. Soror Van Olst-Snel, as Grand Treasurer, likewise displays that equilibrium of esoteric and administrative qualities necessary for an officer of the Order. The three make an executive Rosicrucian trinity upon which the future of the A.M.O.R.C. in the Netherlands will be made secure.

Experiences in Prison Camps

It was a privilege to meet, upon this occasion, some fratres and sorores who had just recently arrived from the Dutch East Indies, being members of that jurisdiction. They still showed indications of former malnutrition and the severe physical abuse to which they had been subjected in Japanese concentration camps. They had returned to Holland as soon after their liberation as transportation would permit. They were seeking to restore their health, though, in some instances, this seemed doubtful from their emaciated appearance. Several had been confined in the overcrowded, filthy Japanese camps for years. They told of their experiences, while staring with vacuous eyes, perhaps seeing vividly in memory every horror of the past. Week after week, they had to subsist on nothing more than a few grams of wet rice daily, which, because of being famished, they



devoured like caged wild beasts. Illness and absolute exhaustion were met by their captors with lashes and blows. The women, especially the Dutch white women, were humiliated by being compelled to perform tasks of the most grueling manual labor, to which they were unaccustomed. The wives of the cultured citizenry were compelled to work in hardwood forests, felling trees, and attempting to drag them from the forests, until they fell unconscious or were so seriously injured by the strain as to be unable to rise. They were compelled to do this work, or try to, before the natives who were formerly in their employ. The motive of the Japanese was to incite race hatred by discrediting the whites before the Indonesians. The aftereffects of this indoctrination is to be found in some of the acts of the unthinking indigenous citizens, as indicated in the riots immediately following the liberation of the Dutch East Indies.

One frater from Java, thin and stooped, but fired with the enthusiasm of his experiences, told how he and others had practiced the Rosicrucian healing principles in a concentration camp to save the lives of several of the inmates. They began by relieving the pain of their fellow prisoners and giving treatments that obviously prolonged the lives of several. One prisoner was a medical doctor. Observing their accomplishments and learning of their exceptional knowledge (for laymen) of the human body, he begged them to assist him and for weeks they and this one physician formed a therapeutic unit. They labored to alleviate, as best they could with their paucity of materials, the suffering of their fellows. The frater proudly related that some of their patients, not knowing just what had been accomplished, considered the results miraculous, and that they have since their liberation become members of the Order.

The Guardian at Semarang

On the beautiful tropical island of Java, at Semarang, the fratres and sorores of the Dutch East Indies had built a beautiful temple in the midst of an inspiring setting of nature. From numerous islands of the jurisdiction, members traveled to Semarang to convene there and participate in the enlightening ceremonies. The effect of

the invasion, with its accompanying decimation, compelled cessation of activities at the temple. One soror, an officer of the temple, insisted upon remaining at the premises which to her were a sacred precinct to be guarded. Although all activities were deserted, she cared for the temple and ancillary buildings as best she could. The first Japanese troops which came were of a higher intellectual and moral level. She convinced them of the sanctity of the edifice by cleverly drawing a parallel between it and their own Buddhist temples at home. She invited the Buddhist priests who accompanied these troops to use the temple, which they did with reverence. This undoubtedly spared the quarters from destruction. Later troops were of a lower mental and moral station and had no respect for the property and did considerable damage. She remained on, her personal security, of course, being in constant jeopardy.

One of the fratres took the records of the Dutch East Indian jurisdiction and many of its liturgies in manuscript form, carefully wrapped in waterproof paper, and cast them in a block of cement resembling the foundation stones of a nearby industrial building. He then so placed the stone that it looked like part of the foundation. Because of that ingenious arrangement, much valuable matter was preserved from the holocaust of the invasion.

* * *

This was the day of the general convocation for all Rosicrucian members in Holland! It was to be held in the Masonic Temple in Amsterdam. From our hotel to the temple was but a short walk. The long summer day was coming to a close as we set out, accompanied by Frater Pot. We crossed a little bridge over one of the canals which form a network of waterways throughout the little lowland country. The quiescence of the water, the shimmering spectrum of the setting sun upon it, brought about a visual harmony that was tranquil and soothing. One felt like escaping from the harsh realities of existence by lying upon the banks and losing his consciousness in the water's cool depth. What a blessing

(Continued on Page 16)



Spatial Exploration

Its Material and Spiritual Implications

This timely article was specially written for the *Rosicrucian Digest* by Robert L. Farnsworth, President of the United States Rocket Society, Inc., 469 Duane Street, Glen Ellyn, Illinois.

—Editor



WE OF this Society, who have dedicated ourselves to the indoctrination of the public with the fact that interplanetary exploration is not only possible but inevitable, are very well aware of the material and spiritual implications of the coming age of *spatial exploration*. In other published works of the Society we have pointed out the obvious truth that in the times to come, interplanetary commerce, colonization, and exploration will loom large as an economic function. In today's language it will be "big business." In fact, it will be the biggest "business" not only on earth, but in the solar system as well.

As today, shipbuilding, motor-car and airplane manufacturing, railroading, and other transportation industries are the prime movers for all industrial production, so, in the world to come, the fabrication of rockets or other modes of interspatial movement, will require industrial methods and technology of the highest order. As rocket terminals dot the planets and major satellites of the solar system, so atom-powered industry will mainspring a vast revolution in industrial production and in sources of

raw materials to energize the stupendous volume of material construction required for planetary operations.

We believe that from this vast expansion of human energies, bursting from age-old earthly boundaries, will come forth an economic and social renaissance. We anticipate that this will be felt in all fields of human endeavor: science, music, art, religion, psychology, geology, astronomy, chemistry, physics, and all other activities of man. We feel that it will be akin to the worlds of Henry the Eighth contrasted with those of the reign of Queen Elizabeth, but on a vaster and more intellectually ramified scale.

When the many-times-wedded Henry passed to an eternal kingdom, the medieval age had come to an end. With the advent of Drake, Frobisher, and Morgan the fleets of England, Spain, Portugal, and France pushed the boundaries of Western civilization into the depths of the Amazon, into the forests of the Mississippi, the civilizations of the Golden Americas, the wilds of Australia, and the far corners of all the Earth. The ensuing renaissance in art, letters, industry, and political thought has not yet ended. And it will not end, but will



merge into the atomic-interplanetary era.

Atomic Energy, the Key

In addressing the *Rosicrucians*, I believe that I can leave to your well-educated and fertile imaginations the material aspects of the vast changes that will come about when man, of all earth's creatures the most ruthless, plants his heavy-booted heel upon the planets.

Our Society, composed largely of amateurs in every field of scientific endeavor, with many noted scientists, research students, and engineers also in our ranks, could—were the proper support forthcoming—put a rocket on the Moon within two years. The unfortunate development of the rocket as a military weapon during the last great war has seriously retarded the activity of civilian groups. Much of our present energies are being spent in our trying to secure, for civilian rocket enthusiasts, a place in the Army and Navy rocket program. Atomic energy is the key to space travel, and—the Military have the key. The great amount of publicity about the terrors of the atom bomb seems to be, more or less, a smoke screen to obscure the real problem in connection with atomic energy. This problem is—*how* is it going to be applied? And—more to the point, the political point—*who* is going to apply it? Any serious thought will allow you to figure out for yourself that the obvious essential for atomic energy is to develop cheap electric power.

Electric power at low-cost would result in its flow into every channel of commerce and into every home. In addition, the few atom plants necessary for its production could be easily controlled by the Government. Sounds simple? The catch is that such a utilization of atomic energy through the electric utilities would inevitably mean government control, which would mean—public ownership of the utility companies. Now you can begin to see why we read so much about the military uses of the atom and so little about its peacetime development.

The Military and the Atom

For the reason just mentioned, the United States Rocket Society—which

has done more than any other body of rocket enthusiasts in the world to publicize the idea of interplanetary travel—is now making a great effort to obtain a place in the military rocket-development picture. The atom is needed for space travel. The Military has the atom. We must go to the Military. So far there has been no other answer to the problem. We have tried to interest the general public in the problem, but the public is more interested in knowing how soon they will be able to buy a new car with a small down-payment.

While we hope that our Society may take an active role in the navigation and exploration of space, we also want to feel that we have contributed a great part to the furthering of the interest in the great objective, so that, no matter who may first step on the alien ash of the Moon, we will have had a part in his getting there.

Travel to the Moon

That men will soon reach the Moon is a foregone conclusion. It was recently announced at the University of California, in Los Angeles, by Dr. Samuel Herrick, that a course in "Celestial Navigation" would soon open. The term, of course, means just what it says! You do not give courses in "Celestial Navigation" to robot controls. You do not give them to rockets with flares in the head. You give them to men! Only men can stake out claims to Empire!

New Spiritual Strength

Yet there is perhaps a sadder, or more melancholy aspect to this latest striking off of material chains and the launching into a myriad of great unknowns. No thinker can deny that we have made little appreciable progress in spirituality. In fact the tenets of a more spiritual life are so untenable when coalesced with the demands of modern living, that, if they were followed, the white race would soon be extinct and the other peoples of the world would once more lapse into their age-old environmental existence—into that world, where, until the coming of the white man, with his mind and his machines, all races and civilizations were wholly dependent on the whims of nature.

The great problem of the future is the development of the continuous human spirit. The intellectual who leaves no progeny, and who lives on the toil of a wife beater with seven children, contributes nothing to the civilization of tomorrow. His successors are the seven children.

Educators of experience admit that the I.Q. of students has declined steadily over a forty-year period. Those segments of the population who create cultural values are not reproducing themselves and the next great wave of material prosperity will bring a shock wave of moral and mental decadence. The *truth* has never been so hard to find as today. Demagogues and edu-

cators live and thrive on half-truths and on phrases. There is a difference in *time only* between the pyramids of Egypt, the circuses of Rome, and the W.P.A. The hope of the race lies in the desire within the individual to better the spiritual lot of himself and those about him. The motion pictures, the radio, the newspapers, the magazines, and unfortunately the pulpit, give him the same predigested fare. As the minerals have gone from our soil, so the iron has passed from the spirit of our citizens. We can only hope that in addition to the great material renaissance, to be brought about by space travel, new worlds will bring new spiritual strength to Man.

Looking Ahead

The necessity of co-operation between scientists in all fields to promote general scientific progress has been demonstrated with vivid clarity in the past few years. Such co-operation made possible the successful conclusion of the war effort. Research today has been classified as 98 per cent organization and 2 per cent genius. Since world progress depends largely upon co-ordination of genius and its products, it is necessary that co-operation in peace time be established and maintained.

Many scientists see the need for hybrid Ph.D.'s who could bridge the gap between physics and other scientific fields. There is a special need to correlate the progress in the purely scientific field with that in the field of therapeutics to the end that the progress of the healing profession may be comparable to other branches of science.***

"R. D. Evans of the Massachusetts Institute of Technology reports that through medical advances alone, atomic energy has already saved more lives than were snuffed out at Hiroshima and Nagasaki." (*Atlantic Monthly*, Jan., 1946.)

The possibility of such rapid progress in the field of therapeutics should be an incentive to the best efforts of the professional leaders. Thinking—therapeutically—is undergoing a change to conform to the "atomic thinking" by the physicists and other scientists. A new basis of treatment is being evolved. The average physician has studied disease and its treatment from the standpoint of the cell but, in order to solve health problems that have resisted solutions by other methods, a new viewpoint is indicated.***

In the *Medical World*, December, 1945, from the pen of James T. Clark, M.D., New York, we read:

"My experiences with the use and results of electromagnetic rays, diffused, and in approximately cold-ray form, at first disconcerted me. Why should application of a heatless ray cause the almost cessation of pain and swelling from burns to the third degree, from sprains, cuts, boils, skin infections, insect bites, and the like. I know all the pet answers but they don't apply when a short series of treatments result in relief of so many common conditions."

Sir Isaac Newton once said: "I seem to myself like a little child picking up here and there a pebble along the shore while the whole ocean of truth lies unexplored before me." Probably at no time in the history of man has that statement been more applicable than at the present time when the light of nuclear physics is shedding its rays throughout the universe.

—From *Electronic Medical Digest*, May-June, 1946





The Race Problem

By RALPH M. LEWIS, F.R.C.

Because of the widespread interest in the race question, this article is being reprinted from the December, 1946, issue of *The Rosicrucian Forum*, a private magazine circulating only among members of the Rosicrucian Order (AMORC).

—Editor



THE "Thought of the Month" in the November, 1943, issue of the *Rosicrucian Digest* has an article entitled "Why Racial Discrimination Exists." That article approaches the subject from both its anthropological and its psychological aspects. In it we recounted the most modern theories with respect to the origin and distribution of races. We pointed out that the pigment, or color, of the skin, the slant of the eye, and other racial characteristics are not indications of either superiority or inferiority, but are the results of climatic and environmental influences. We think it advisable, however, to repeat the references to the psychological basis for the belief in racial superiority and how it results in the evils which follow it.

Man not only perceives the things of his world but he likewise also passes judgment on them. We perceive in things the various qualities connected with our senses. Thus, some things have spatial qualities, as the three dimensions. Other realities are, for example, just hot or cold, sweet or bitter, and so on for each of the five senses. In addition, however, each thing perceived has a *value* to ourselves. Generally, this value is of either one or two

kinds. It is pleasant or disagreeable. Other words for saying pleasant are *good*, *fine*, and *excellent*; their opposites are *bad* and *evil*. When we perceive two objects which are different from each other, it is natural, then, to determine the value of each in relation to ourselves. Which do we like the best? It may be upon occasion that we shall find both objects agreeable to us. If one thing is, for some reason, closely associated with our own being or interests, invariably we will prefer it. Especially is this so, if what is close to us is subject to attack or criticism. A parent will call her child naughty and severely reprimand him in private, but will vociferously resent her neighbor's doing so.

This is not a mysterious trait in human nature. It is quite understandable. The instinct of self-preservation, which is inherent in the very order of life and acts for its perseverance, makes itself felt in all interests related to *self*. Self is you. It is the you of your physical being, your habits, your tastes, your interests. The more intellectual and mentally sensitive the person, the more extended, the more *all-inclusive* becomes this self. The highly cultured and intelligent person is as quickly offended and made defensive by an attack upon his nation and his philosophy of life as he is by an attack upon his physical

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person. It is quite natural, then, that we should show a preference—in fact, a deep affection and loyalty—for all those things which are a part of our extended self. In defending the things of self, we are thus preserving our life's interests.

The average man is proud, for example, of his sex and finds reason, to himself at least, to adjudge it superior to the female sex. Those of the opposite sex often do likewise. Each of us finds some reason to be proud of himself or of his kind. It is fortunate that we have this pride or self-esteem for, as a whole, it is a worthy characteristic by which many noble things have been perpetuated.

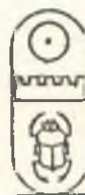
The contrast of racial appearance goes far back into antiquity. In pre-historic times the descendants of the Cro-Magnon man, of the great Indo-European people, possibly crossed into Africa over a land-bridge by way of Sicily. They must have been surprised by the Negroid types that confronted them as they moved southward. The Negroes likewise were probably equally amazed at the difference in appearance of the invaders. Even among such primitive peoples, the psychological factors of racial discrimination must have asserted themselves. Here were human beings who were different. There was a need to attach a value to this difference. One must be better since they were not equal in appearance. Which was to be considered as superior? Obviously, the instinct of preservation of self and its interests would demand that each would insist that his physiological type was better. Even if certain racial types have characteristics which another may envy, this instinctive urge of self-pride compels one to maintain that his kind has the greater excellence.

Man's Fight for his Ego

Children are the best examples of the habits and conduct of primitive people, for they are as yet uninhibited by conventions. A child will insist to another child that his toy is superior, obviously just because it is his possession. Pride in the possessions of self compels the assertion. Later, to one of his parents he may admit that the other toy was better than his own, and this admission

is the equivalent of confiding in himself. Man fights to preserve ego, for it is the driving force which helps him to surmount obstacles and to endure the hardships of existence. Destroy ego, his self-esteem, and his usefulness to himself and to society ceases. Our kind, race, or nation we are. Any insult, directly or by implication, which denigrates it, is accepted as an attack on self and is accordingly repulsed.

Races have been nurtured in favorable and unfavorable climes. The Negro for centuries was in an unfavorable geographical and climatic habitat. The oppressive heat and jungles of Equatorial Africa, for example, made the struggle for survival one that occupied the full time of the indigenous people. Culture thrives only where a livelihood is easily obtainable and provides the necessary leisure periods. Consequently, civilization advanced more rapidly in the comparatively temperate regions of the Nile and the Twin Rivers valleys. The white race caught up with and outstripped Negroid culture, but not because of any originally greater intellect which it might possess. Civilization increases mentality. A man of an advanced society will be required to use his mind as much as his hands, if not more. According to natural laws of human genetics, generations of mental refinement and intermarriage among those of a higher intellectual level greatly increase the average intelligence. Negroes taken by force from Equatorial Africa, where they were as primitive as their ancestors of thousands of generations past, and thrust as slaves into a comparatively higher civilization would obviously suffer by contrast. A white man, under similar circumstances, would likewise appear inferior to a civilized one. Therefore, the Negroes, introduced into slavery in European and American civilizations, were adumbrated by their environment and appeared at a disadvantage. They were, as any man of any race would be under like conditions, inferior from a cultural point of view. The self-pride and ego of the whites was appeased by this inferior contrast. It seemed to support the psychologically engendered idea that the white race was basically and anthropologically superior. The



Negro, even then, had a latent and equal sense of pride in his kind, but was not in a position to assert it.

The Negro has grown up! He is no longer, racially speaking, a child or primitive. He has been introduced to many of the same advantages and opportunities as the white man. Under the more favorable factors of a civilized society, his intellect, like that of the white man, has rapidly matured. He has shown in innumerable instances that his intellect is equal to that of the white man. In fact, many Negroes have, culturally and intellectually, blossomed out more rapidly under the salutary effect of education than has the white man. The Negro's intellectual equality has been more rapidly arrived at than has the removal of the traditional belief in his inferiority.

In many sections of the United States, belief in the racial inferiority of the Negro dates back to the early days of slavery and has become a *social tradition*—a kind of nefarious family tradition. White families have passed this misconception down from generation to generation as a kind of heirloom. The average individual who has accepted this conception, without any intimate personal knowledge to justify it, cannot intelligently explain why he persists in believing it. The fact that his "pappy," and his father's "pappy" before him, believed it shows that its continuance is a combination of prejudice, ignorance, and sheer "orneriness."

The intelligent liberal white man sees everywhere in the university and in the professional world an increasing evidence of the Negro's intellectual equality and will readily admit it. If he, the white man, must conform to the psychological urge of preserving his ego, let him find gratification in competing fairly with the Negro and defeating him in accomplishment, if he can. To hold another down so that one may remain on top is certainly very small appeasement of one's ego.

Today, the Negro is quite conscious of his actual and potential intellectual superiority. He knows his race is not inferior but *different*. His ego makes him fight for the preservation of his self-respect and therein lies the danger of the moment. The white man must,

and *will*, make the adjustment of accepting the Negro as an intellectual equal and, therefore, a social equal. To make this adjustment will be painful to the ego of some white men. It will not forward the Negro's cause to aggravate the situation by going to the opposite extreme. The intelligent and observant Negroes themselves admit that some of their own race, like the whites, have displayed racial arrogance. Being so anxious to show their equality, they, like the whites, have been obnoxious in their conduct. I know of one Negro physician who is so zealous in promulgating the cause of Negro equality that he has placed himself in the ridiculous position of trying to prove that almost all of the renowned ancients were Negroes.

How far shall this equality go? Merely to advocate equality is not sufficient. It is to draw a tenuous line. When we refer to social equality, we mean that the Negro in the United States, for example, should have the opportunity of holding any political or executive office in the government. He is a citizen, is he not? We further mean that he should be allowed to enter all schools, colleges, and public places to which a white is eligible. He should also be shown every consideration and privilege which is extended to the white man having like qualifications.

Intermarriage

Let us face the issue frankly. Does this equality extend to *intermarriage*? If it can be shown, from a physiological point of view, that intermarriage is not detrimental to the best inherent characteristics of both races, then, from an ethical and moral point of view, to prohibit intermarriage would not be consistent. On the other hand, biologists and authorities on ethnology and genetics have not yet determined—or at least they are not in agreement—whether or not miscegenation is harmful to both races. If it is harmful, then both races, white and Negro, should willingly discourage intermarriage, solely on the basis of its physical disadvantages. Because this is a moot question, the intelligent Negro will not make intermarriage of the races an issue of equality. If he enjoys all other social

advantages, why then should he commit some overt act in this latter regard that will hurt his cause? The Negroes themselves should conduct an educational campaign among their own people for what constitutes equality.

There are some Negroes who think that the only test of the acceptance of their race is whether they will be permitted to marry a white woman. They go out of their way to select a white woman in preference to one of their own race. Such Negroes, just as many whites, are still being influenced by traditional thought. They consider the white woman *superior*—which, in fact, she may not be—and by having her accept them, they feel they have made themselves her equal. The Negro is already equal to other races. He does not have to enter into wedlock to prove it.

Continuing along a frank line of approach to this question, many white persons unintentionally aggravate the racial situation today. They may not inveigh against the Negro, but they resort to particular acts that accomplish the same effect. If they are attending a general assembly of any kind with regularity and the number of Negroes attending increases, they walk out or refuse to attend. This constitutes a tacit insult. It implies an objection to the

presence of the Negro, for no other reason than that he is one. This kind of thing constitutes a blow to the ego of the Negro, as a similar sort of thing would to a white man. Those who, on the one hand, purport to favor racial equality and, on the other, insist on Negro segregation, as separate assemblies or meeting places for them, are the cause of the intensifying of the present racial friction. If a Negro is a gentleman or a lady and conducts himself or herself as such, to protest their presence is pure *prejudice*.

It is true that there are millions of Negroes who are economically poor and obviously uneducated. Neither of such unfortunate conditions is a crime nor are the people themselves responsible for it. You will find, however, if you let them, that you will have, in your cultural circle, an increasing number of Negroes who reflect all the intellectual and cultural attributes that you admire in any white person. If the Negroes you know are not of a status and do not have the education to equal that of the whites with whom you have been associated, blame the times and the oppression of the Negro, not the individual. Do all you can to correct such a situation and to stamp out the tradition which has produced the Negro's plight.

THANKS AND GREETINGS FROM POLAND

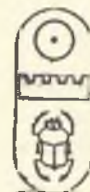
Dr. Tarlo-Mazinski, Sovereign Grand Master of the Order and President of the Philosophical Institute in Poland, takes this means of thanking all persons who sent packets of clothing and needed articles, and to them he extends his fraternal salutations. In the crucible of great changes through which the world is going, Poland has suffered the most. He also states that every assistance to Poland contributes to the understanding and realization of the Great Idea of a fraternity of nations. His permanent address: Plac Invalidow No. 10, Warsaw 32, Poland.

1947 INITIATIONS

MICHAEL MAIER LODGE, SEATTLE, WASHINGTON

Sunday, February 9	8:00 p. m.	Fourth Degree
Sunday, February 23	8:00 p. m.	Sixth Degree
Sunday, March 9	8:00 p. m.	Ninth Degree

Initiation fee, one dollar. Register with Secretary: Marjorie Umbenhour, 1739 - 13th Avenue, South. Telephone PR-6943.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

TIME THAT HAS PASSED



TIME is a relative thing. We seek to catch up with it, we sometimes try to save it, but to our objective senses it grows in importance and seems to be a tangible thing with which we have to deal every day. Its reality is lost in terms of the infinite: in the mind, the soul, in our subjective consciousness. It loses value and can be overcome in the nonobjective world; however, while we live on this earth, we deal with time constantly. Our watches, our clocks are consulted many times during the passages of day and night. Our actions are guided and scheduled in accordance with this arbitrary system of breaking up the period of the earth's movement into units of seconds,

minutes, or even the larger units of months and years.

Time well-spent goes quickly; time without purpose or action seems to move slowly. While we are young, the years, the months, and even the days seem to be never ending. They drag upon our consciousness; they loom ahead of us as great barriers in our paths. When conceived in the sense of a barrier or an obstacle, the days and years seem to be a never-ending passage of time which is holding us back from the accomplishments of life which we hope to achieve, or the anticipated pleasures that seem to be withheld only because of time.

Just where in the years of our lifetime this process seems to get somewhat reversed is rather difficult to say, but suddenly it appears to the mature adult

that time is slipping—it is as if time slipped through our fingers and it is hard to realize that another day, month, or year is over. Probably the first comprehension of this faster passage of time is due to our more mature realization that the hopes of youth are falling short of the accomplishments which we had anticipated, or for which we had hoped, and the sudden realization comes to us that it is possible that our goal may not be attained at all in this lifetime. Then we try to slow down the days and years, believing that time itself is the essence of our failure to achieve.

It is sad to contemplate the time passed as wasted and that there is less time ahead to be used constructively. As we grow older we see our lives from a different point of view, and we gain an entirely different perspective. We realize that while the time which we have lived, and which we have measured in years, may seem long—and seemed endless while we were living it—in memory these same years are short. As we look back through the medium of memory, the things of little significance, insofar as they had concerned our lives as a whole, do not stand out, and the significant things which may have taken less time to happen become the major part of our consideration of the past. In memory, then, the years are shortened. We think back through our whole past in a few minutes, and we wonder where the time that seemed to lag has gone.

Memory is the only avenue available by which we can be admitted into the past. Once time has gone it is as water that is frozen—never to be thawed again. The past is crystallized by the present, and it stands only in memory, exclusively in our own minds and that of the history of thought in the recorded writings which may have been preserved. Means of attaining the past, other than memory, are gone with the individual's present moments of which the past, present, and future are constituted.

In the use of memory, great things and small things assume their true perspective, and oddly enough, what we consider as important or insignificant in memory may actually be the reverse.

We are judging the past very critically. Memory causes us to analyze not only with the point in view of the condition as it occurred, but in terms of the experiences that have since taken place. Furthermore, most memories are revealed in the cold light of reason, since the emotions that existed at the time of the occurrence of the incidents cannot readily be re-created. In memory, therefore, much less exaggeration exists than in the course of actual living. In memory we see things as they were. It is natural that we should conclude that there are many things we would have done differently if the situation in the past could become a situation of the present.

While we may see into the past through memory, it is the only window, or eye, by which the soul may look back. Memory is not a door through which we can return and enter again into the processes which had occurred. What we did and what we might have done are two different things. Wish as we may that we could change past conditions, the fact remains that the past is as changeless as truth itself—it is fixed. Neither God nor man can alter the record of what has gone before, and therefore neither can we re-enter into the past and attempt such alteration.

There is, however, one highly significant factor in memory—insofar as the past is considered—and that is, we can *use* the past. Since the errors that we have committed, as well as the good things that we have accomplished, are sealed in the past, it is obvious that the lessons of the past cannot improve the past, but these lessons need not be wasted if they are used to improve the present and thereby to determine the future. A man who dwells in despair, with his memories, is only creating a more unsatisfactory past for himself. A man can be sorry if he has made a mistake, but a man who does not profit by his error is a fool. Regardless of our past, the present is still here. We know that the present will not extend indefinitely on forever, but it is here now and if we can use it, judging by the experience of the past, we can at least be sure that the new past which we create, whether it be long or short, will be better than that which already exists.



MISSION TO EUROPE

(Continued from Page 6)

sleep is to man, for it provides the golden intervals of oblivion!

The Masonic Temple was crowded to capacity with Rosicrucian members. This was the first general conclave since the liberation and we had the privilege of sharing in it. As I sat upon the platform, awaiting the opportunity of addressing the members, I noted their eager faces. This was a great event. They had sacrificed that the Order might live and their happiness, that it had, was evident. Frater Coops, as Grand Master, briefly reviewed the history of the Order in Holland. He explained how they sought, in recent years just prior to the war, to pattern its functioning after the jurisdiction of A.M.O.R.C. in America. He proudly told how much of their literature had been the translations of the writings of our late Imperator, Dr. H. Spencer Lewis. He expressed, on behalf of the fratres and sorores of the Netherlands, his gratitude for the help that the A.M.O.R.C. of America had given them in their distress. He mentioned the gifts of boxes of clothing and food which had been contributed by the A.M.O.R.C. lodges and chapters and by members, individually, throughout North America. He told how the financial contributions from the *Rehabilitation Fund* made possible by A.M.O.R.C. members of North and South America, was now the means of their resuming activities. All of their printed material had been destroyed or confiscated but, with these contributions, a transfusion had been given them and the Rose and Cross would again surge forward in Holland. You, who have given to the Rehabilitation Fund, would have felt magnificently repaid, if you could have seen the response and sheer gratitude of these fratres and sorores, for your help.

To avoid creating a wrong impression, I must not pass by without further reference to the Masonic Temple in which this general Rosicrucian conclave was held. The edifice itself was now but a shell. The outer walls and roof were intact but the interior had been extirpated of all ornamentation and symbols beloved by Masons. The beau-

tiful draperies had been ripped from the walls. The ritualistic stations had been smashed to bits and removed. An exquisite work of art, the domed ceiling, had been shattered. A complete desecration and demolition of the interior had been accomplished by the Nazis, who proclaimed the Masonic and Rosicrucian Orders to be "Jewish Capitalistic Societies." Ironically enough, the only ornamentation or symbol which remained in the temple was King Solomon's seal or the interlaced triangles, painted high above the North station. To me it seemed to depict the survival and glory of the nobler nature of man over his irrational passions and hatred. We were told that the Grand Master of the Masons in Holland had been arrested and held *incommunicado* after the invasion. Not having been heard of since, it was presumed that he had been murdered, as had been many others. Many other Masons and Rosicrucians had suffered persecution for what they held to be the *summum bonum* of humanity.

Conditions in Holland

A tremendous transition must come about before ordinary tourists can afford to visit Holland for more than a day or two. Food prices, even by American standards, are enormous. It is not uncommon to pay for an ordinary meal as high as the equivalent of four and a half dollars in American money, *per person*. The Dutch gulden had been revaluated following the liberation, to prevent inflation. It was at a high level of exchange in comparison to the devaluated United States dollar. Many of the food commodities, of course, were from black market sources and only a portion of the populace could indulge in them. People were not starving in Holland as we had been led to believe in America; that is, the whole populace was not greatly in need of food, as propaganda had it. The situation was rapidly improving. There was a plentitude of fresh fruits and vegetables, although meat was particularly scarce.

The economic situation of Holland was still in a precarious condition, for the rich oil land of the Dutch East Indies was one, if not the principal, financial support of the motherland. The revolution in the Dutch East Indies

promised to forestall any quick recovery by preventing the importing from the islands of a wealth of resources. The most common need of persons in Holland, as in most countries in Europe, was clothing. The few suits, dresses, shoes, and other articles of wearing apparel on display in shops were at exorbitant prices. One frater proudly displayed a very presentable blue serge suit sent him through the kindness of an A.M.O.R.C. member in America. Even though this suit was used, it was of a better quality than those offered in the stores of Amsterdam.

Dutch *resourcefulness* will surmount the postwar problems, just as it met the impact of invasion. Perhaps the principal reason why the Dutch populace suffered so much at the hands of their invaders was their courageous resistance. As a military force, they were submerged at once by the overwhelming might of the Nazi army and air forces. The resistance was forced underground and they determined to make the enemy pay dearly for their seizure. The Nazis attempted to break the spirit of their resistance by the inhuman treatment of their victims. An example of this spirit of resistance, as related to me, was a tale about the Phillips Electric Corporation. This corporation is one of the largest manufacturing electrical equipment in Europe. Its facilities, I was informed, were immediately confiscated by the Nazis at the outbreak of the war. All radio equipment, except that to be used by the Nazi army, was prohibited. Nevertheless, somehow, in small milk cans delivered by the Red Cross to Dutch citizens in concentration camps, were minute radio receivers, which had been made, I was told, at the plant of the Phillips Electric Corporation. Apparently they were provided surreptitiously so that incarcerated-resistance members might pick up the broadcasts from their resistance associates on the outside and be prepared to attempt a break for freedom at the right moment. There is every indication that the relief agencies had no knowledge that the radio receivers were so concealed and thus they were

not in violation of their international commitments.

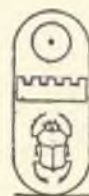
The free press of Holland was likewise immediately confiscated by the occupation forces and manned by a Nazi staff. All truth about the progress of the war was thus kept from the Dutch citizenry, while the latter was being indoctrinated with Nazi propaganda. Suddenly, one night, a group of the underground, masked and armed with submachine guns, which were obtained through Allied sources, seized one of the principal newspapers in Amsterdam. The Nazi staff was kept at bay and the Dutch underground, at great risk to themselves, ran a special edition of the newspaper, giving all the truth about current events and what the Allies were doing, and encouraging the populace. They used the same first page of the newspaper which the Nazis had printed in order to conceal the inside contents. The papers were then placed on the usual distribution trucks which had been seized and were driven on this occasion by members of the resistance forces disguised. The newspapers were sold at newsstands, the dealers being unaware of what had been done, and reached thousands of readers before the Nazi Gestapo authorities discovered the ruse. The men who had seized the press had by this time escaped.

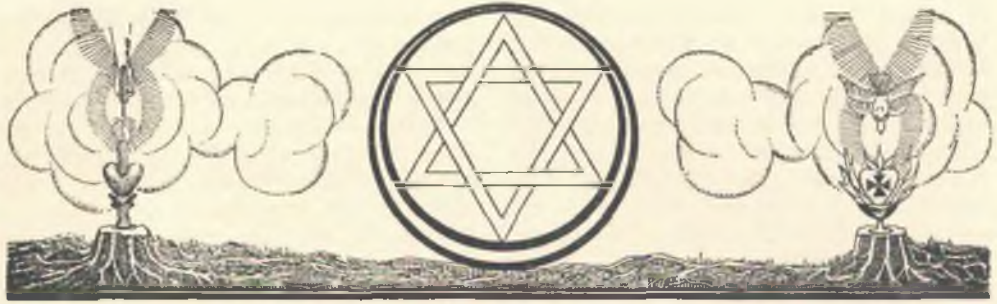
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As the plane taxied down the runway preparatory for our departure to Denmark, we could see the rapid strides the industrious Dutch people were making in rehabilitating the airport. It was this airport that had been descended upon by Nazi paratroopers escorted by the Luftwaffe in 1939. I remember having heard a broadcast of the invasion, by an American commentator who was on the roof of a building adjoining, since this was before America had entered the war. Steel girders, scintillating in their newness, were now reaching upward from out of the rubble. To me that depicted Holland as striving for a place in the sun of the future. May she never again experience the shadows of the past years in which dwell all the horrors of debased human nature!

(To be continued)

Use *today* as an eraser to rub out the mistakes of yesterday.—*Maude Taylor*





The Expression of Initiation

By JAY R. McCULLOUGH, B.S., M.A., F.R.C.

Curator, Rosicrucian Egyptian Museum



SINCE the time of birth from the Cosmic Womb into the primitive watery world of objective consciousness, man, as we know him, has carried a divine race-memory, an often hidden and unconscious urge which, given impetus by the Vital Life Force, has served as one of the guide-stars which can be used to attain reintegration, or the awareness of an at-one-ment, with the God of man's innermost being.

Among other attributes, this divine memory has one peculiar power which serves to promote an interesting and basic type of human behavior. From the present time back to the dawn of man-history, we and our brothers, have practiced hidden and often mysterious rites, always fundamentally alike throughout different ages and among different peoples; rites and rituals which have for their purpose the fulfillment of the Mystical Initiatory experience. There were, of course, rites designed for initiations *other* than mystical. We find the existence of such social rituals as those used for the attainment of suffrage, or for admittance into certain social groups, clans, or economic organizations. In addition, there were the biological rituals concerned with entrance into puberty, marriage, and other conditions which were part of the growth and development of the bodily organism. Certain elements of these rituals may, or may not, have had a mystical

connotation, but for the purpose of our present consideration we will confine ourselves to a study of the religio-mystic ritual and its use as an aid toward the attainment of the experience of Mystical initiation.

Throughout many lands this ritual-type has served the needs of a humanity searching for the completion of its individual and collective nature. On the stage of every country and clime this ritual-type has told the same story. True, the details of the plot have changed from time to time, the cast has been augmented or diminished, and the surface structure has undergone superficial changes; but, whether used by a lone, earnest, and sincere seeker in solitary meditation, or by an elaborate retinue of richly robed actors, the elements and symbolism inherent in the ritual-type have remained constant. Here, we have been told, is always found the fourfold structure composed of the Rite of Separation, the Rite of Admission, the Rite of Exhibition of Sacred Effects, and the Rite of Re-entry. In the Rite of Separation the Neophyte is made to realize that he is changing his old order of living and has become separated from the old life for the time being. Oftentimes this element was enacted as a symbolic voluntary death and burial. The Rite of Admission is the psychological peak of the ritual, wherein the age-old goal of redemption through rebirth is depicted in various ways so as to make the Neophyte aware that he is entering upon a higher plane

of consciousness. The third form, or Rite of Exhibition of Sacred Effects, further emphasizes the importance of that which is learned in this state of higher awareness by using the universal language of symbolism to instruct the Neophyte in the higher mysteries. The last rite, that of Re-entry, is the necessary one which enacts the return down the mountain of mystical experience, back again into the physical, profane world; there to work for others, to be in the world but not of it. This, in brief, is the structure and theoretical purpose behind that ritualistic tool designed to aid in the mystical initiation.

God-Hunger

If such a ritualistic practice, then, has been in constant use in all lands and among all peoples from the beginning of human time, it must be admitted that it has produced something of value, or something which man considers as valuable, and this, therefore, has caused mankind to continue the practice of rituals. It has seemed to have tended toward the satisfaction, in some measure, of a strong human desire, an urge which man has voiced objectively and subjectively, consciously and unconsciously, for as long as he has been immersed in matter.

What of this strong human desire, this basic urge of man expressed in so many ways? Speaking rather loosely, but advisedly because all of us know what is meant by it, this human desire is expressed by the statement that man is God-hungry. This God-hunger may be viewed as both the goal and the drive within the necessity of man's being which lies at the core-center of his total behavior.

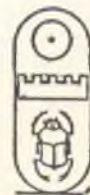
We have been shown, in the traditional philosophy of the Rosicrucian Order, that man is dual and possesses a dual consciousness. Upon the surface, but a surface which is blinding by its appeal to the five senses, man's objective, outward consciousness is concerned with the phenomena, actions, and reactions of the physical world. It is the nature of this consciousness to take unto itself more and more importance until, like the story of the camel which put its head in the tent and then later crowded out the rightful occupants, it

desires to usurp the whole field of being so that at last it flatly denies, and at the same time greatly fears, the existence of the subconscious or *inner* awareness.

This subconscious awareness, on the other hand, touches the vast, unknown, psychic realm; touches it from below the threshold of objective consciousness. Of the two, the realm of the subjective element is of immeasurably greater proportions, and might be likened, in analogy, to the vast submerged portion of an iceberg, greatly outweighing the smaller area of ice to be seen above the water line.

From within the subjective part of man, the Vital Life Force, that divine Cosmic energy, surges onward and inward, creatively—yearning for the expression and expansion of divine life unto and beyond all horizons. A great modern philosopher has spoken of this force as “This change, this movement and becoming, this self-creation, call it what you will, is the very stuff and reality of our being.”

Objective consciousness, from the stress of physical life in this world, and especially during modern times, attempts to solve all problems by its relatively weak power. It denies the natural God-hunger of man, this desire to become at peace and harmoniously at one with the highest power from which Cosmic energy is manifest. Such a natural desire is a vital need and fulfills the larger ego, or self, in its true and complete sense. In this physical world, though, material and immaterial obstacles arise, some of which overpower the objective, material man who, unable to cope with them, retreats within himself and is thwarted, afraid to call upon the Master within and afraid to go on objectively. The voice of the Vital Life Force, using the analogy of personification, is restricted and dammed up; it tries to call for help as an imprisoned one denied his rightful place in the scheme of things. Thus is brought into existence an unbalanced condition, an inadequate association of natural, primal God-hunger with man's relatively newly-developed objective mental powers. This unfulfilled desire to be a complete soul-personality attuned with God is forced into the background by material living and by a one-sided material and



overintellectualized education. Such repression interferes with the natural harmonium which should exist between the two phases of man's being, and calls earnestly for the need to bring the two into a state of balanced attunement in order to heal the many ills of a humanity which has not found itself.

The ideal balance is shown strikingly in the psychological symbol of the interlaced triangles, a symbol which is a cry for help from man's imprisoned divine self. This desire for a unity of the smaller self with the greater, this harmonious relation between objective man and divine man, has universally been expressed to the objective consciousness in dream symbols, ritualistic symbols, and allegorical myths partaking of a sacred nature.

This gives us a clue of *one* way to attack the problem, for often the hidden God-hunger may be satisfied, to a greater or lesser extent, by establishing a connection *between* conscious memory—through the useful medium, or tool, of symbolism, ritual, or myth—and the central core of our true complete being which is, according to the Rosicrucian and mystical viewpoint, an undivided segment of God.

The Ritual as a Tool

Let us now examine this tool of the ritual and attempt to depict some of its qualities and their psychical implications. This examination may be considered as a plea for the proper mystical use of the ritual and for the correction of some of the abuses made of the ritualistic expression.

The first misuse of ritual is that of gushing over it, or else taking it for granted, as a topic of casual conversation, and an element for spinning fabulous stories of supposed psychic experiences. There are those, fortunately not *many* but a *few*, sensation lovers who collect ritual experiences in the same hobbylike manner as those who exhibit an almost professional enjoyment in attending all weddings and funerals in the vicinity, regardless of acquaintance with the main participants involved in such affairs.

A true ritual is not a spectacle arranged for the amusement of the spectator or for the gratification of his

yearning for sensationalism. It is not a magic spell to be used as an object of small talk or as we would discuss a motion picture. Its province is not the portrayal of an idle drama to an audience of idle spectators. The reason for its very being demands active, living participation by the Neophyte, with the element of the untouched spectator completely removed. If it is to fulfill its mission all participants should be prepared inwardly, both those who enact the ritual and those who are participating as supplicants. Apathy, vanity, love of the spotlight, and a sacrosanct accent upon the objective symbol or act at the expense of true mystical and spiritual values, are all conditions to be left behind when using the ritual method. If all who are participating are not doing so within the fullness of the heart, with love, and a true and not an assumed spirit of humble service to their highest concept of the Good, if they have not *lost themselves* in the work they are doing—if these conditions of inharmony are at hand—it is far better to have no ritual, for its *heart* would then be dead.

The next misuse of ritual is the misuse of the word and its confusion with the term *initiation*. This misunderstanding is easily explained because both can be considered as dual characteristics of one experience. Ritual is the physical, objective, symbolic act which may lead to mystic initiation, an initiation which is psychic and which has to do with states of consciousness or of awareness. Rituals may be given by groups of men or by ourselves to ourselves, but mystical initiation comes only by the grace of Cosmic Law and is a *personal indescribable, divine, mystical experience*.

Ritual then may be conceived as a symbolic, purposeful act, performed through the use of objectively knowable symbols, by one or more persons or personalities.

We have said that the ritual is symbolic in nature. From the viewpoint of instruction, ritualistic symbols are tools, teaching agencies, which set the stage and provide the proper atmosphere. Mystically speaking, they are more. They indicate in a simple, universally recognized manner the inner desire to

(Continued on Page 23)



A Rosicrucian Interpretation of the First Chapter, Book of Genesis

By H. SPENCER LEWIS, F. R. C.

(From *The Mystic Triangle*, September, 1927)



IN THE beginning God CONCEIVED the creation of the universe and the THOUGHT directed the VIBRATIONS of the SPIRIT into all space which was void.

2—And the Spirit entered that which was without Spirit and unto it gave LIFE. And that which was enlivened was without form, without determination, and in utter DARKNESS and there came moisture in all space which was likewise enlivened by the Spirit.

3—And God commanded that all matter be conscious of its existence and know the Spirit by which it is made manifest. And there was created the Cosmic Consciousness which was the GREAT LIGHT of the world.

4—And the LIGHT was GOOD; for it dispelled much DARKNESS and revealed the manifestations of God. And that which was not illuminated by the GREAT LIGHT was in darkness, and was evil; and the Good and the evil were separated.

5—And God called the Cosmic Consciousness DAY, and the darkness was called NIGHT, for it was ignorant and without consciousness. And thus was completed the First Cycle of Evolution.

6—And God decreed that Spirit should bring about a division of the FOUR ELEMENTS.

7—And the Spirit divided all things into their proper elements and placed them in the MATERIAL AND SPIRITUAL REALMS. The Spirit united the CELLS which the vibrations brought forth, and the four elements of FIRE, AIR, EARTH, and WATER were made manifest.

8—The Cosmic Consciousness named the air *Nous* and it became the Spiritual Element constituting the Spiritual Realm. And thus was completed the Second Cycle of Evolution.

9—And the Spirit joined the elements of FIRE and WATER, and from the mists which arose therefrom came forth minerals.

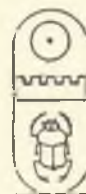
10—And the Cosmic Consciousness called the minerals EARTH and the moisture was called WATER; and they were separated, one from the other.

11—And God enlivened the EARTH with Spirit that it might bring forth its like, according to the CELLS therein.

12—Therefore the EARTH brought forth grass, herbs and trees, yielding after their own kind because the CELLS were in them, and were touched by the Spirit.

13—And thus was completed the Third Cycle of Evolution.

14—Then God ordained that the Spirit should have SYMBOLS through which it might manifest itself to all created things and send forth its vibrations; and they would be for SIGNS and



for SEASONS, by which time and life might be measured.

15—And they should give forth LIGHT and LIFE of their kind.

16—And there was created a GREAT SYMBOL to show by DAY and dispel darkness; it was the SYMBOL of the SPIRIT and was GOOD. Likewise was created a LESSER SYMBOL to show at NIGHT; and it was the SYMBOL of the Cosmic Consciousness, REFLECTING the glory of the SPIRIT. And thereafter were created other SYMBOLS to represent the Spirit's creative forces and attributes.

17—And God ordained that all these should remain in the Spiritual Realm.

18—And from the Spiritual Realm they would reveal Day and night, Light and darkness, Goodness and evil.

19—Thus was completed the Fourth Cycle of Evolution.

20—The Spirit touched and enlivened the cells that were in the waters that they might bring forth abundantly of their own kind: likewise were enlivened the cells in the air on the earth that they might bring forth creature of their kind.

21—And thus were created the large and small creatures of the waters, and the fowls of the air.

22—And the Cosmic Consciousness endowed them with instinct and they were ordained to multiply with the touch of the Spirit.

23—Thus was completed the Fifth Cycle of Evolution.

24—And the Spirit brought forth UPON the earth life in various forms after the cells that were IN the earth.

25—And there were beasts and cattle and those which creep UPON the face of earth.

26—And God conceived a physical expression of Cosmic Consciousness ON the face of the earth, to be a counterpart of the expression in the Spiritual Realm.

27—And the Spirit created MAN in God's COSMIC IMAGE from the animal cells in the earth; both positive and negative, male and female, were the creations of Cosmic Expression.

28—And God blessed the work of the Spirit, and said unto MAN: With the Spirit in thee thou shalt develop the cells of the earth which are within thee and multiply and bring forth of thine own kind to replenish the earth and be master of all that is earthly, and of the air, and of the fire, and of the water.

29—And the Cosmic Consciousness in man knew that upon the face of the earth and in the air above it, were the elements upon which the body of man might grow and with which the Spirit within man must manifest and be sustained in physical expression.

30—And likewise unto every beast of the earth, to every fowl of the air and to every creature of the waters were given ELEMENTS for LIFE.

31—And God's mind was cognizant of all that was created; and it was Good. Thus was completed the Sixth Cycle of Evolution.

32—In this wise was created all that is. In the mind of God were all things conceived; and the conception directed the vibrations of the Spirit to create, and it was so.

33—And in the Seventh Cycle the mind of God gloried in holy communion with all that was created; and the Spirit dwelt in peace and harmony, its vibrations in perfect attunement with those of all matter. And God sanctified the Seventh Cycle of Perfection, Completeness and Harmony.

(Note: The above is the interpretation of the Creation of the World as a Rosicrucian would have the Biblical story. However, this is not as the Rosicrucian would write the story of creation from his true understanding of it. The foregoing is, therefore, an attempt to make the Biblical story translate the Rosicrucian doctrines and teachings and is illuminating on the points of similarity between the two. As correlative reading the First Chapter of the Gospel according to St. John will throw considerable light on the first four verses of the above interpretation.)



THE EXPRESSION OF INITIATION

(Continued from Page 20)

become at one with the Supreme Cosmic Power, to be reborn into a state of higher awareness, or consciousness. They act as doorways for the expression of spiritual feelings and ideas which have been closed off or shut out of and by the objective consciousness.

In the ritual these symbols are dramatically portrayed and given the power and force of action. As in a play, ritual symbols fulfill vicariously all wishes and desires by bringing these veiled symbols to the surface and out into the open area of consciousness where they may have at least some measure of expression. There is, though, great danger inherent in this vicarious experience, the danger of accepting the symbol for the truth it but represents. This danger may be averted by pressing onward in the ritual, properly using the symbol, and going farther than mere spectator appreciation.

Like phantasies, these enacted ritual symbols in and of themselves may be considered as artificial substitutes, as forms of compensation for an unbalanced and inharmonious life experience. Left purely as symbols they are but druglike in effect, lulling one into a false sense of harmonium. Alone and of themselves they are incapable of causing a complete working-through of man to his goal. As a tool, though, the ritual may be used wisely and to the limit of its value so as to aid those forces and energies which called the symbols into existence. The simple ritualistic act, taken alone, is not enough. It is but a sometimes necessary medium, a first step.

We have said that the ritual is purposive. Man is a growing and a developing organism and can only be satisfied in his attainment of a final goal by the "real thing," speaking in everyday terminology, rather than stopping with the symbol. He will not, in the final analysis, stop with the ritual. He will use it for its true purpose as a bridge which may lead to the goal of true mystical initiation.

Mystical Initiation

What, then, is this true mystical initi-

ation? It is impossible to describe it in words, and even the full description of man's feelings while undergoing the mystical initiation is but meager and inadequate, for initiation is a personal experience between a man and the God of his heart.

Poor symbolic words can but paint a jumbled, inaccurate, symbolic word-picture. Sometimes the Great Experience is termed the Great Light, the Union of the Two Opposites, the Celestial Marriage, the Brahmic Splendor, Enlightenment, Cosmic Consciousness, or the "dew-drop slipping into the shining sea." It is the end and goal of mysticism as we know it in this existence.

While the sublime Mystical Experience cannot be described, by the same token that God is incapable of description, there have been terms applied to the way of attaining this great goal toward which we are all striving, whether we consciously know of it or not. One apt symbolic term is that of Rebirth, a rebirth preceded by the voluntary death of a one-sided material condition or way of existence, and the unfearful welcoming of the blending of the two triangles. This symbol of rebirth is the apex of the four-sided symbolic structures of ritualism, and points toward reintegration with God.

True mystical initiation must be earned. It is impossible to get something for nothing. The mystical rose blooms but on the Cross. Being a personal experience, it must be earned personally, for it cannot be *imposed* from without or *bestowed* gratis or in any other way by anyone or any group, no matter how impressive the ritualistic drama. This earned initiation may be experienced directly through by-passing the medium of the ritual. Such a higher mystical experience would be an *immediate* conscious recognition which progresses beyond the symbol and ritual. This is a direct, transcendental experience of Cosmic consciousness and outstanding instances of such experience have been known. The other, and more usual path, for Neophytes, is the graded use of ritual symbology—but it too will not lead to the final goal until that goal



is earned personally by the supplicant. It is possible for one to perform objectively the ritualistic act until the carpets of the Temple are worn threadbare, but if the supplicant were not psychically and mystically prepared, *within his heart*, all of the symbolic colors, rich costumery, and drama would be of no avail.

The ritualistic act, instead of being viewed as an end in itself or as a vehicle for the empty pageantry of an egoistic, decadent ideal, must serve as a medium for extending the true subjective meaning of its symbol into Consciousness in order to be of service and to provide a possibility for a true initiation.

Creative Imagination

How, then, is this to be accomplished practically? Let us turn to one of the great techniques shown us in the teachings of the Rosicrucian Order. I speak of the teaching of Creative Imagination. Before visualizing by use of the ritual, and before making use of the principles of creative imagination, one must prepare oneself by experiencing and synthesizing a blending of two opposite force-flows. The first we might call *aspiration*, a drive from within urging one to expand and manifest the inherent potentialities of one's divine nature. We must *want* and *desire* to build a foundation and framework here and now, in this objective world, to be used by our higher powers. For example, it is not enough placidly to have the desire to compose heavenly music. One must actively express that desire in dynamic aspiration, in the study of those objective tools and disciplines which provide the building material and experience for the use of the second flow, that of *inspiration*. This inspiration may be considered as a Cosmic, divine, or subjective urge impinging upon the conscious mind. It is interpreted only in symbols of objective pattern, and the experiences already manifest through the workings of the five senses *and* aspiration.

Armed with the forces of aspiration and inspiration, the seeker for truth in ritual, can now use the beauty and symbolism of the ritual tool as a *dynamic focal point* for projecting him-

self, his complete self, into the process; a focal point for actively and in reality living and breathing the inner message of the symbols until their meaning becomes emblazoned within the understanding; a focal point for mystically concentrating, visualizing, and creatively imagining. Creative imagination is the golden key that opens the door to the secret of the successful use of the ritualistic act, the key which is *one* of the means of freeing the entombed divinity within our being, a freedom effected by the simple, though difficult method of letting ourselves become fully conscious or aware of that divinity and of our identity with it.

In its first stage, creative imagining is dynamic; it actively paints a picture of reality called up from the genius of our inspiration and expressed as our aspiration gives it form. Its final and culminating stage is one of release, of passivity—of letting the divine influx come into our consciousness as it wills, and in its own way. As creative imagination is the key to the ritual, confident release is the key to creative imagination.

The Final Goal

Thus we, as Rosicrucian mystics and interpreters of the ritual in a mystical rather than a literal sense, remain God-centered and not phenomena-centered. We unite the living, creatively divine with what would otherwise be but the mummery of dead, empty ritual. We have but one final goal, and that is divine illumination, all minor so-called goals or interests being but steps toward the attainment of the one great purpose for our being in this world-school. We have used tools *as* tools, and have recognized the sacredness of but one reality and one only—that is, the divine, unquenchable fire which eternally burns within us, and is *of* us, and is an undivided part of God, and to which sacred center of our being we can only look for aid in our unfoldment and our service in the world. We must then, as a great teacher has said, "Open wide the eyes of the spirit and of the soul, and contemplate, and recognize things with the help of the inner light that God has kindled from the beginning within our hearts."



Temple Echoes

By PLATONICUS, F.R.C.



OF OUR dreams and visions, we fashion the future. I looked within the heart and behold! the *future* had been partly realized. I looked for the Brotherhood of the Rosy Cross and saw that in time its seed had borne full fruit.

There were Rosicrucian Temples and Lodges in every major city and in every capital of the world! It was a new world order of peace, freedom, and justice. The earlier religious impulses and intuitions of mankind had found at last some concrete expression in the everyday relations of men, and the various national economies of abundance provided the leisure and income where-with broad groups of humanity could study the Ancient Wisdom.

In this age of easy and inexpensive transportation by air one could meet Rosicrucians everywhere. In Europe, Asia, Africa, South America, Australia—yes, and in Russia too—one could visit a local Lodge or Temple and obtain recognition as an Initiate of our Mysteries. Members of the Order were prominent throughout the world in all professions and in every walk of life. Their creativeness, humanitarianism, calm optimism, and intelligent idealism placed them among the leaders in humanity's march of progress everywhere.

What remarkable growth at the Supreme World-Headquarters, the International See in San Jose, California! This vast expansion of activities throughout the world required a com-

mensurate increase of facilities in the supreme administration. Thousands of members and other persons visited San Jose every year, and hundreds attended the sessions of the Rose-Croix University and the annual conventions.

I saw that Rosicrucian Park in San Jose had become one of the greatest teaching-and-higher-research centers in the entire world! The long-sought unity in truth of philosophy, religion, and science was being achieved. The hope of centuries was slowly coming into view. From the Magi of Egypt through Paracelsus, Jacob Boehme, and Francis Bacon to their modern successors, the dream of the spiritualization and enlightenment of mankind had served as a great magnet, drawing the present into the future. At long last, through AMORC and its world-wide esoteric affiliates, this ancient and timeless dream had come within the grasp of humanity!

* * *

Ah, yes, it is a noble dream, and not the idle one that some might suppose. That there are powerful forces whose victory would efface this vision of the future, one cannot deny. However, we believe that the vision is grounded in the structure of infinite possibility, and thus we work toward this larger end.

In the opinion of this writer, there are many improvements in our Lodges and Chapters which must come before their larger growth can be realized. There must be provision for the training of qualified leaders, for future masters, trustees, secretaries, and other



officers. Nothing stultifies a Chapter more than incompetence and lack of spiritual force in its leadership. Sincerity and enthusiasm are most desirable, but they are no substitute for mastery of the teachings, the ability to speak effectively, and for diplomacy in human relations.

The instructional work of the Lodge must be carefully planned and organized. It must dovetail with the home-study work, and still provide something additional that will attract members to the Lodge and hold them loyally within it. This clearer articulation of Lodge instruction with the home study of the monographs is largely the responsibility of headquarters, for policy-making, and a responsibility for the individual officers and class masters in the field as specific problems arise. New experiments and demonstrations must constantly be forthcoming for the inspiration and instruction of group workers.

The ritualistic work must be supervised carefully to see that it conforms with the esoteric traditions and *conveys spiritual power*. Lodge rituals, inducing this higher power within the consciousness of all present, are memorable experiences, and will bring members to the Lodge regularly for inspiring Temple sessions. Ritual without divine power is dead, empty form, and sensitive members are repelled by its lack of the true spirit they are seeking.

The instruction and rituals are the heart of Lodge work. They can never be improved enough, for each new administration will build upon the work of those who have gone before. Assuming, then, that the teaching and ceremonials are well organized and properly conducted, the Lodge must then look to its activities and social contacts among the membership.

Friendship is the basis of all enduring and worth-while human relations. It seems obvious that members should be friends, too! This desirable friendship can be encouraged by opportunities for conversation and the sharing of experiences in pleasant surroundings, by monthly or occasional social events, such as musicales, lectures, parties, entertainments, and dances.

The growth of the Order will logically require that each Lodge have its

own permanent Temple and quarters. Eventually many of the larger Lodges should build or obtain their own Temple buildings, which will serve as local and regional centers of the Great Work.

Suitable instruction and activities for young people should be carried on by each Lodge, also charitable work through the Sunshine Circle. Regular public meetings, explaining the work and purposes of the Order and inviting qualified seekers to join, should be conducted in every large city. These meetings will enable the Order and the Lodge to expand in each area, and will constantly keep our message before the inquiring public mind.

AMORC, like other esoteric and spiritual organizations, is autocratic in nature, thus conforming to the hierarchical tradition. Complete doctrinal and administrative authority rests in the Supreme Grand Lodge at San Jose, and this will always continue. However, within the ambit of this over-arching authority, in the opinion of this observer, there is functional need for effective regional organization. Eventually the logic of our development would suggest that regional representatives of the Supreme Lodge, professional staff personnel, be stationed in the key cities of the world, to supervise all extension and propaganda work, and to observe and guide the development of Lodges and Chapters. We can take a leaf from the book of the Church in this respect, and note the administrative functions of cardinals, archbishops, bishops, and so on down the line of hierarchical authority. All details cannot be supervised efficiently from headquarters, and there is need for regional, on-the-spot supervision and guidance.

Many of us will not live to see the fulfillment of this dream of the Order's expansion and increasing service to mankind. All stable growth takes time, and what is an incarnation in the experience of the collective soul-consciousness of humanity? But we work for enduring ends. Man's destiny is his spiritualization and divine enlightenment. Our Order is one of the greatest instruments in the world today striving towards this eternal goal. Therefore as we work and serve through the Order, we attune the inner self to the noblest

purposes of life, thereby hastening our personal evolution and ultimate union with God.

* * *

Only four more months remain until the opening day of the 1947 session of our beloved Rose-Croix University! This is a call to all members who wish additional higher education in beautiful and inspiring Rosicrucian surroundings, who would like to combine a "pilgrimage" to San Jose with the benefits of personal instruction by the AMORC staff.

The Board of Regents of the RCU is making plans for a splendid session. Any active member of the Order is eligible to apply for matriculation. If you are interested and would like full information, write immediately to: The Registrar of the Rose-Croix University, Rosicrucian Park, San Jose, California.

Every year our student body increases in size, and we expect a greater attendance than ever before, in the coming session, which will encompass the last two weeks of June and the first week of July. The annual AMORC convention will be held during the four days immediately following the end of the RCU session, from July 6 through July 9. So consider this your personal invitation to apply for matriculation in the RCU, and to attend the Rosicrucian convention of 1947!

* * *

The Rosicrucian Order is proud to number among its membership many outstanding persons in professional life. A lawyer of distinction in the service of the Department of State of the United States Government is Frater William Vallie Whittington.

Frater Whittington was born on a farm near Benton, Illinois, on December 10, 1904. His father, of English and Scotch-Irish ancestry, was a very versatile man, and pursued successive careers as carpenter, farmer, theater operator, editor and newspaper owner, and now is deputy county treasurer. Frater Whittington's mother died when he was seven months old.

He attended the public schools of Benton and was found to be studious in nature. His earliest ambitions were to be a lawyer or writer. In 1923, after graduation from high school, he entered Georgetown University in Washington,

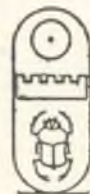
D. C. Its reputation of offering one of the best law courses in the country had attracted him.

While in law school, Frater Whittington secured a position in the State Department, and at the time of his obtaining the Bachelor of Laws degree in 1928 he had advanced to assistant chief of section in the Communications Records office of the State Department. His scholarship was such that five months before his degree was granted he had passed the bar examination of the District of Columbia; he then opened his law office and was practising before graduation!

All this time Frater Whittington continued his connection with the State Department, and in 1930 was appointed technical legal assistant in the Treaty Division. In 1934 he was sent by the government as an official delegate to a radio conference in Lisbon, after which he traveled through Portugal, Spain, France, and England. In succeeding years he attended numerous diplomatic conferences: in Mexico City, Ottawa (for negotiation of a tax treaty), Washington, the United Nations Conference on International Organization at San Francisco, and finally from July to October of 1946 he traveled in France, Belgium, Luxembourg, Holland, and England—again negotiating tax treaties. During the years his status had so advanced within the Department that he is now the Treaty Advisor of the U. S. Department of State.

In 1938 Mr. Whittington was married to Vashti Burr of Ebensburg, Pennsylvania. Mrs. Whittington is also a successful lawyer, and has practised law for a number of years in Pennsylvania. She is now a deputy attorney general of the State of Pennsylvania, specializing in the field of federal, state, and interstate relations. The Whittingtons live in Washington, D. C.

Questioned about his philosophical and religious beliefs, Frater Whittington stated that while nominally Baptist as a youth, he was always seeking something, and became interested in esoteric thought while very young. He spent all his spare time in reading and, as an occult hobby, developed considerable proficiency as an amateur astrologer. Basically, however, his driving interest



was in LAW in all fields; he believed the function of law is to deal with all relations between men, between man and the natural world, and man and God.

In 1932 Frater Whittington noted an AMORC advertisement in a scientific magazine. After examining the Rosicrucian literature, he applied for membership, and it is the only esoteric organization he has ever joined. In 1935 the Thomas Jefferson Chapter of AMORC of Washington, D. C., was organized and he was appointed its first Master. Ten years later he served a second term as Master, and for three years in the interim held the office of Trustee Chairman. In 1940 he was honored with appointment as Grand Councilor of the Order, in which capacity he functions very loyally and helpfully today.

On his recent trip to Europe, Frater Whittington took along a large quantity of items such as soup cubes, soap, chocolate, coffee, sugar, honey, and cigarettes for distribution in Belgium and Holland on behalf of the Sunshine Circle of Washington. He had a long visit with Dr. Jean Mallinger, Chancellor of the FUDOSI, at the latter's home in Brussels, and gave him a package of food for distribution. While in The Hague he met Frater Jan Coops, Grand Master of Holland, and the Grand Secretary, to whom he turned over another twenty pounds of food for distribution as needed. He was very impressed and inspired by these visits with Rosicrucian dignitaries in Europe, and found them deeply interested in the AMORC system of America, and in the work of the Sunshine Circle.

Frater Whittington is a very gracious, friendly, suave, and scholarly gentleman. Among his many personal interests is the writing of songs and verse. He has published two songs, and also has contributed a mystic chant to AMORC. His poems are metaphysical and inspiring, as these lines, from "The Nectar of Eternity" reveal:

There is no time apart from God's
Eternity,
No space apart from timelessness;
Yet beauty to inspire the Soul
Is oft perceived in Time and Space.

Frater Whittington conceives the function of the Order as being the bringing to the consciousness of the greatest possible number of persons a deeper understanding of their relationship with God and their fellow beings, also a better knowledge of themselves and the universal law. In his own words he states:

I perceive that the primary object of AMORC is to aid mankind—through a better understanding of the relationship of man to the universe and a more complete knowledge of Self—to live more useful and abundant lives, dedicated to service. Surely there can be no more commendable objective than this. The harmonious relations of men collectively—the peace of the world, if you wish to put it that way—depend in no small measure upon the extent to which men individually can learn to order their own existence in a spirit of love and harmony.

For Frater Whittington personally the Order has brought a keener insight into the mysteries and subtleties of life, also an uplift and a sensitizing of consciousness. He says it has enabled him to be of far greater service to his fellow beings. It has increased his horizons and widened his understanding of Law, the primary study of his life.

Mrs. Whittington is also an enthusiastic member. She has done research for the Order in Pennsylvania, and is in active contact with the historical authorities of her native state.

Looking amiably into the future, our good Frater trusts that his opportunities for *study* and for *service* will continue as long as he lives, and that the Order will ever continue to be a great Light in his life.



The Triumph of Life

By PERCY PIGOTT, F. R. C.



HERE is no mystery more secret or more sacred than the mystery of existence. The mysteries of pain or of creation, of space or of time, of motion or of growth, become pale like stars in the morning dawn, at the approach of this primordial mystery. It is the majestic mystery in which all other mysteries are rooted. As for the mystery of death, it vanishes, for such actuality as death can claim is due solely to the absence of its opposite, existence.

There is, however, no opposite to existence. Its only opposite is nothing, and nothing is simply that which does not exist. It is absurd for anyone to say they can think of themselves as nonexistent. That is a thought which it is impossible to think. Try now! Try to think of yourself as nonexistent. Try to think *I am not*.

"I am not" is the same as "I am nothing." How can I, while thinking, think *I am nothing*?

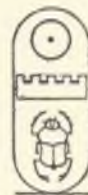
Some people dispute this. They say they can picture themselves as annihilated. But what is it that is annihilated? It did exist. And, this is the most important point: it may resume existence. No one can picture extinction of consciousness to the point where revival is impossible. Therefore he has not thought of himself as nothing, but as something which may awaken from a dreamless torpor. That which does not exist cannot resume existence. That which does not exist, cannot cease doing, or resume doing anything; if it

did it would be *something*. This is not merely an example of subtle dialectics. It is a philosophic thought which beckons to us from a higher level of consciousness.

In any case when properly analyzed, it will always be found that those who claim that they can think of themselves as extinct are not thinking "I am not," but "I shall not be." They thus admit they cannot think of themselves in the present as nonexistent, but assume they will be able to do so at some future time. When, however, that future time arrives, it will be the present. They will then be as unable, as they are now, to realize "I am not." Why should they be able to do then what they cannot do now?

Suspicion lurks even behind the concept "I shall not be." Those who say they can picture themselves as ceasing to exist at some future time necessarily think of the universe as continuing after their own extinction. This implies some relationship between the self and that universe. They will be rejected, discarded, lonely. But how can that which does not exist be rejected or lonely? Even when we think of historical epochs we see ourselves as invisible spectators.

In fact to realize genuinely the thought "I am nothing," the universe as well as the individual must be imagined as obliterated. Otherwise we shall have some consciousness of relationship, even if only of separation. The past must not only not exist as the past, it must never have existed; otherwise we have not imagined nothingness, for something exists—namely, the past. Similarly there must be no expectation



of an unfolding future. There must be no possibility of a new universe emerging; for then we should have something existing—namely, possibility, perhaps expectation, even hope. It is therefore impossible to think of nothing. And it is equally impossible to think “I am not” while the universe is imagined as existing. As Krishna taught Arjuna in the *Bhagavad-Gita*, according to Sir Edwin Arnold’s translation,

*That which is
Can never cease to be; that which is not
Will not exist.*

It may be argued that, although we are unable to think of ourselves as nothing, it may be possible to stop, or to be made to stop, thinking, and thus become nothing. We meet, however, the same obstacles. What is it that has stopped thinking? It was thinking, it has stopped thinking. But how can that which has no existence ever have stopped doing anything? Again, it may resume thinking. No one can imagine himself as extinguished to the point where the resumption of thinking is precluded; therefore, thought must have existence. That which does not exist cannot do, or resume doing, anything.

If it is impossible to think of yourself as nonexistent, you must think, and continue to think, of yourself as existing. Thus I AM becomes the great affirmation. It has no negative. “I am not” is a contradiction in terms. The last word contradicts the first two. I AM is our charter of immortality. He who admits this intellectually, that is believes it, is possessed of consolation and of a great hope. But whosoever genuinely realizes immortality, as distinguished from merely believing it, that one has accomplished the Triumph of Life. He drinks of the wine for which all thirst. His is the splendor of the strong. Truly, for him death has lost its sting. He knows that it is death that has vanished not he. He is the mighty victor: for him the royal robe, the sparkling bowl, the rich repast.

This is a metaphysical approach to a great mystery. The mystery of existence indeed must be approached metaphysically, for it is beyond the physical. It dissolves matter. It refutes rationalism. It ridicules dogma. At first we seem overawed by the overwhelming thought of our own identity. The

revelation is so vast. It seems presumptuous to unveil a mystery so dazzling.

It should also be noted that in addition to being impossible to think “I am not,” it is very difficult to think simply “I am.” We unconsciously qualify it. We think “I am a man.” Probably, we even make further qualifications by thinking “I am John Smith” or “I am an American.” Locality is difficult to surmount. We think “I am at home,” or “in America.” These limitations seem part of ourselves; yet they are but phantoms. They are born of a morbid belief in mortality. Beyond is the vastness of pure existence. There are the many mansions. We realize the deeper meaning of the saying “Be still and know that I am God,” or the meaning of that cryptic saying of Jesus, “Before Abraham was I am.” The kingdom we seek is within—beautiful, measureless, peaceful.

Death has been called the king of terrors. Men have ever feared physical death. It is the supreme penalty for both political and criminal offenders. Many are willing to face critical surgical operations with the hope of merely postponing death. The martyr and the warrior who voluntarily yield themselves up to death are honored above all men. Even Jesus said “Greater love hath no man than this that he lay down his life for his friend.”

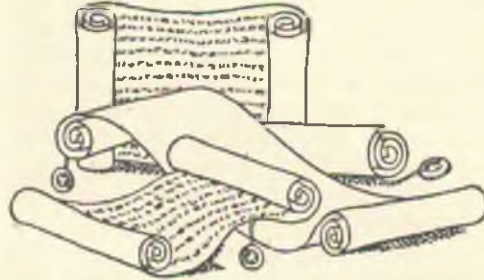
But we are entering into a new age: the Aquarian age. What may we expect from Aquarius?

Aquarius is an airy sign. Already it has given us the aeroplane and the radio, just as its predecessor, a watery sign, gave us steam-driven machinery. It is also a humane sign, and even now we hear statesmen of the world confidently talking of banishing the fear of war and the fear of want. Aquarius is also a spiritual sign, for the air is universal, invisible; it forms the breath of life. Today we see around us much evidence of the growth of mysticism and of an expanding human consciousness.

Just as statesmen labor to lead mankind into a land of peace and plenty, so must mystics labor to lead them into an expanded consciousness which realizes the simple truth that we cannot become nothing, for nothing does not exist, and the truth that physical death is the portal to the land of many mansions.

FROM MY NOTES

By AGATHA E. M. TOWEY,
F. R. C.



The following are the first of a number of true incidents to be related from the writer's experiences as a Child Rescue and Welfare worker and as an English nurse (including the care of mental cases). Mrs. Towey, a trained Royal Medical Psychologist with an innate capacity for intense sympathy and insight into the causes behind human behavior, lifts the curtain on the drama of the theatre of life where tears and laughter are genuine. She presents to the *Rosicrucian Digest* audience her studies as she has recorded them.

—EDITOR



BRITAIN has been, for a century or more, deeply interested in the welfare of her young children, and, with the passage of years, a mushroomlike growth of Homes, Orphanages, Schools of Correction, and what have you, have sprung up all over the Island on their express behalf.

It was during the time when I was an active worker in Child Rescue and Welfare that the beginning of the following true incident was given its roots:

My superintendent commissioned me to make two particular calls in the slum area of Liverpool one cold afternoon in November, 1930. The first happened to be at a house in which lived a recently widowed mother and her three children. The Society, anxious to be of service both to the mother and her little ones, suggested that they would undertake the care of the children until such time as the mother could provide for them—but no, she would not hear of it. She most emphatically stated that she would rather work day AND night than to be parted for a single day from her children. She would manage! She would not subject herself to "Charity" or allow her children to be brought up in a "home"!

I departed from that house confident that the little body really meant what

she told me; and moreover, knowing that my promised return visit a month later would find her worn out (in case the little woman's spirit proved greater than her physical energy), or still clinging tenaciously to her self-imposed role of breadwinner.

I might add now that, on my return visit, I had found everything in order. The little body managed very nicely, and, until just prior to the recent war, when I last saw them, all were well and happy. I salute such spirit!

* * *

My next call was to a home to which a few weeks previously a young girl, who had been in one of our "homes," had been returned. The report which her mother gave me happened to be rather an unfavorable one. L — had behaved remarkably well for the first week or so, but had begun wanting to be out until rather late in the evenings, dancing, and going to the movies and never telling her mother the kind of company she was keeping. L — was not at home when I called. I took my leave of the worried mother, telling her I would call again. My mind, so full of the distressing news and with wondering what report should be given on the matter, confused my sense of direction. Now, I wonder (?) because this is what followed:

Coming away from that narrow street into the main road, I uncon-



sciously turned *left* instead of *right*. The time was 6:45. The fog, which so often visits this Island, had by that time grown thicker, and that particular part of Liverpool is famous, or perhaps infamous, for its narrow streets and cul-de-sacs. Full of worrisome thoughts I walked on and on, heedless of the cold, the fog, and . . . the wrong direction.

I heard a cough, a child's cough, and my medical knowledge told me that its sufferer should not be out in that ghastly fog. Pausing I listened and heard it again. I depended on it for my sense of direction, or to ascertain if it might be a child just going into its home.

The child I found, huddled on the doorstep of her home, was a frail little thing with her coat twisted about her head and shoulders. She would have been invisible to me but for her white pinafore.

"Child, why are you sitting there in this cold on a foggy night like this. . . ?"

"I'm waiting for my father," she replied, and the music of her voice was delightful to hear.

I soon learned that she was an only child, that her mother had gone "to heaven" a long time ago, that her father was at the public house (drinking place), and that Mrs. — in whose house she spent some time each night had "gone to the pictures."

Taking the little one by the hand, I asked her to show me where her father was likely to be found—lest she sit there until ten o'clock when the public houses turned out. The uniform I was wearing was protection against insults, so I boldly walked up to the barman and asked if he knew Mr. — and was he there. A few moments later the man in question joined me on the pavement outside and, recognizing his daughter, wanted to know what it was all about. Hoping that he would not consider me a busybody, I explained as quickly as I could and offered him my credentials. We walked back, and, satisfied that the child would be in the warmth, I was about to take my departure when, in a deep Irish voice, he asked me to come in.

The fire grate was empty, but the house, while sparsely furnished, was clean and tidy. I was duly informed that he had been mother-father to Sally,

then nine years old, since the death of his wife three and one-half years previously.

". . . and, neither you nor any other so and so organization, society (etc.), are going to take her from me. . . ."

"Be not perturbed, this is not an official visit, and I have no intention of even mentioning this matter to anyone."

The man was grateful for that and told me quite a lot concerning his struggles, his sorrow, and . . . his hopes. I liked little Sally. She was a sweet child, and I knew in my heart that her father was not a drunkard, that his visits to the public house were merely a means to an end and not to enable him to forget his dead wife, nor to neglect Sally. His was a search of a lonely heart for companionship, even if such were of only a temporary nature.

My visits to that house became frequent. I was interested in Sally, I wanted her to become worthy of her species. I bought her books, and made the father promise that when he was out the key would be available for her to go into the house whenever she wished.

In 1936, knowing that I was to be transferred to London, I obtained work for Sally (then aged fifteen), in one of the large departmental stores. I so rarely saw her father that we took to communicating by notes, which delighted Sally, and she would often keep them hidden until it was almost time for me to depart. He had been working at the docks rather late for almost two years, but I had the satisfaction of knowing that Sally was not out in the cold while awaiting his return. Besides she was a growing girl now, and having been taught how to cook and to clean, she had become useful to her father.

My weekly letters, after I came to London, were promptly answered. In her letters she would tell me all that was happening to herself, her father, and many of the people of her district. I made several flying visits to Liverpool to give her a day out now and again. I learned to love her very much, and of this she WAS indeed worthy.

Then came the war! Her father was drafted into the Merchant Navy and I brought Sally to London. She chose the WRENS. In the canteen of this service she worked very hard but was very happy.

There is a saying that, an Englishman's home is his castle, and how dearly the poor of the poorest will hold fast to their castles, humble though they be. So as to keep a home, Sally's father paid the rent money regularly although neither of them lived in the house. Sally and her father were but two of millions who paid rent for houses they did not occupy. I mention it now, remembering the anxiety it caused Sally to see that the rent was in the hands of the landlord dead on the dot. Every leave that was granted to Sally she spent there in that house with me. It was in March 1942, while seated in the firelight about 9 p.m., when I became aware that Sally would never again see her dearly beloved father on this earth. Sally sat facing the fire, while I sat with my back to it, leaning against the marble mantelpiece. We were chatting about her work and other things when suddenly a cometlike light travelled from the WEST corner of the room, behind Sally's chair, and disappeared through the EAST corner of the room. Sally did NOT see it but as it passed her chair, she jumped up, and said, in a trembling voice:

"Oh! that was my father's voice I heard calling my name. Please, believe me! I'm sure I didn't imagine it. . . ."

"That's very possible, Sally. Of course, I believe you, Child. Voices can and do come over the ethers equally as well as do radio programs. Don't worry now, everything will be all right."

We had but a few more minutes to spend together that evening. I wanted the child to return to her station without any depressing, sharp edges of her experience, and felt I had succeeded, by my instant change of conversation, ere I accompanied her to the bus stop. Little did I realize that night how soon would come the day when Sally would join her father!

Time went by. She was again transferred to yet another station farther afield and our occasions of seeing each

other grew more distant. By letter, she informed me of her father's death at sea. The War Office had written: "We regret to inform you that . . . is missing, believed killed, etc., etc." Sally took it rather badly and when I saw her in the following November, she was a changed child. I did not see her again after that. No, she herself was killed in a raid in July of 1943. Killed while travelling to spend 48-hours' leave with me. Me, of all people!

* * *

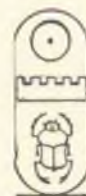
It is only natural that such two dear souls trip so frequent and stately a measure through the halls of memory! Their unassuming presence being so keenly felt during my deepest meditations!

Rarely, can I enter into meditation without a flood of gay and sad melodies accompanying me back, as it were, along the paths which mark the many milestones of my physical energies and spiritual attainments. It is in such moments that I feel transported to some great height—a lofty summit, but visible in the distance, there is yet another, where stands, in all its glory, a Temple in the Sun. Looking down upon the ruins beneath me, which once perchance had been the sanctuary of the gods of creation but where now are the scars of destruction and a mournful silence, I cry aloud to that vast silent army of pilgrims, aloft, "Give us of your charity a message! Look in pity upon us for man sows in anguish, and reaps but vexations and cares."

"Create ye ORDER out of the CHAOS of man's own making," comes their reply. "Interrogate these ruins! read there the lesson plain for all to read! Look ye on those sacred temples, venerable tombs, cities once glorious, silent witnesses of the ages, weep with them in their sorrow, and come to the tribunal of Reason and harken to the voice of Logic."

Cries yet another: "Unjust man, if you can suspend the delusions which permeate your mind and heart, be done with confounding one another with false wisdom and hypocritical piety. Avenge the heavens and the earth, and all who have been unjustly served!"

(Continued on Page 36)





SANCTUM MUSINGS

THE SPIRITUAL DEVELOPMENT OF MANKIND

By THOR KIIMALEHTO, Sovereign Grand Master



FROM the subjective realm into the objective world of phenomena, with its pairs of opposites, runs a road, on which young and inexperienced individuals go forth from Eternal and Real Unity into temporary and apparent *Separateness*, finally to turn around and come back to their Source, grown-up and experienced. The youthful and ignorant pass down and out from the Father's house, like the prodigal son in the parable, to gain the same experience as he did, the hard way, and they, too, turn back sadder but wiser. The Path as trodden downward is the Path of Pursuit or of Outgoing; for in the passing out into the material world the individuals pursue the pleasures that the body formed for them on the lower planes of existence and continually keeps demanding, being never satisfied, because nothing in this ever-shifting world is permanent, and every fleeting pleasure is invariably followed by pain. For a while the individuals identify themselves with and become slaves to the conditions in the outer world. They chase one shadow after another, as if those unstable and shifting illusions were permanent realities. For their own lower desires they, blinded

by the fatal heresy of *Separateness*, are selfishly seeking one unreality after another. This pursuit always ends in disappointment—in disillusion.

Slowly and painfully, they are forced to change their views, their method and the direction in which they travel. Slowly and painfully they learn to discriminate between the unreal and the real, the fleeting and the permanent. Finally they discover the unsatisfactory nature of the pleasures that the desires crave, and also the impermanence of them. Gradually the fetters break and fall off; no longer do these persons identify themselves with their objective body, but realize the mental and spiritual life as the only Real existence; and therefore they no longer can be enslaved by their desires.

Having comprehended the nature of the shadows, they stop chasing them, and their heretical notions gradually disappear. They, then, turn around and go back from servitude among strangers to freedom in their Father's house, from darkness to light, from selfishness to unselfishness, from *Separateness* to Unity. For those who return, renouncing the selfish and unreal and clinging to the unselfish and the real, the passing back is the Path of Renunciation or of Return.

Just as the source of all the separate lives is the *One Life*, as Unity underlies

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February
1947*

multiplicity, so are the two diametrically opposite movements on the Path: the centrifugal movement of evolution and the centripetal movement of involution. As individuals travel along the Path in opposite directions, forth and back, just so are there two directly opposite methods of thinking, saying, and doing things. One Path is to think mean, unkind, obstructive thoughts; speak mean, unkind obstructive words; and do mean, unkind obstructive deeds to others, as if they were *separate* beings, enemies that had to be subdued and crushed. It helps individuals to go downward into separateness, unreality, darkness, and selfishness; it brings about dissatisfaction, suffering, and disaster, and yet thereby it becomes a means to the bringing of light and understanding to the deluded, the sufferers, from the way of their errors. It forces them to turn around; it induces them to seek the Path of Return, to travel in the opposite direction and to use the opposite method, looking upon other beings not only as friends, but seeing them as themselves, having removed the barriers of Separateness.

The Right Path is to think good, kind, helpful thoughts; to speak good, kind, helpful words; to do good, kind helpful deeds to those who occupy other bodies. It assists individuals who are coming of age to turn away from the downward course, to come upward, and to continue to proceed upward. Those who travel downward gladly take advantage of it for selfish purposes, thinking good of themselves, speaking kindly about themselves, helping themselves to whatever they want. They smile disdainfully at those "deluded and credulous Fools" who are simple-minded enough to think and talk well of other people, and to help them. Yet these same scoffers, by all means, want everyone else continually to think and speak well of them and to help them in every way, and thereby in the strongest manner testifying to the superior value of the Right Path over that of the Left. To gain something by it, they sometimes also find it convenient to speak kindly to and about others, believing that this will be better appreciated than sneering and faultfinding. To *think* kindly about others is very difficult for them, for they

want to see faults and shortcomings in other people, while they expect everyone else to see and acknowledge only their own supposedly excellent qualities. And while they want help for themselves, they are not willing to help others, unless they expect to gain something by it. Looking for the fruit of action is the main characteristic of such human infants. Selfishly they insist upon unselfishness in others, thereby glorifying the Right Path which they themselves do not use, nor want to use, unless occasionally for selfish purposes.

With a good many people, the change from the Left Path to the Right Path, from the going out to the returning, is slow and a gradual process. There is a period of going down no further into the pleasures and pain of physical existence, of turning around, of stopping, before actually turning back and returning. At first the change consists in slowly recognizing the fact that kind words and acts are more appreciated and give better results than unkind ones. A person wants for himself such words and acts from others, and to begin with he emulates those who habitually speak kind words and do beneficial work, without any other thought behind it than to please, in order to get the benefit himself of such acting. Reaping the sweet fruit of his changed attitude, gradually the Right Path pleases him more and more; he sees the folly of his old course and he turns around entirely. Behind his good, kind helpful words and acts there come new good, kind, helpful thoughts, not for the sake of personal gain, as at first, but for the sake of the universal happiness, which everything constructive radiates in all directions. Then the climbing up on the ladder starts; then the real returning takes place, and the experiences for which the individual went down are gained.

By using the method of good and unselfish thoughts, words and deeds the individuals look upward as grateful children to their parents—looking for virtues, not for faults. Those who seek will also find. They will be happy; they will make others happy.

When the Christ took a human body some twenty centuries ago, He by His own life illustrated His teaching, show-



ing His disciples and His contemporaries the method of the Path of Renunciation, the Path of Return. At different occasions He gave his outline of it: "Lo, I go back to My Father and to your Father, to My God and to your God. His is the earth and everything upon it. He worketh *in us* both will and action according to His good pleasure. His will be done, as in heaven so on earth. I and My Father are one. I am in Him and He is in Me."

And to this, His disciples have added: "The will of the Heavenly Father is

done always, and the desires of our lower bodies cannot change it. Thou knowest, O Eternal Father, better than these poor, blind unreasoning beings, these ever-changing unrealities, what is good for Thy child. When I work faithfully and unselfishly, Thou givest me out of Thy own abundance what for the time being should pass through my hands, withholding from me what should not now come my way. And I do not permit my servants, my body, and mind to criticize Thee, O Father! All is Thine; all will be Thine forever."



FROM MY NOTES (Continued from Page 33)

"Where the divine source that permits this scene of desolation? Has He forsaken even those who love Him most?" I question.

"Complain not of your calamities to Him, for in such He has no share. Look ye for Him in other direction. Has the sun extinguished his fire? Have the seas ceased to bear aloft their burdens? Are the rains and dews fixed in the air? Has all vegetable life ceased to flourish upon the earth? Are the streams no more? the stars vanquished? the moon no longer the guide to the traveler? These shall remain forever beyond the reach of man, who, in his pomp, pride, and self-created vanity, does for himself create murderous wars; man who ravages the productive field, lays waste his cities and their walls, mutilates his kind. But the stream will singingly go on her way, the moon will continue to shed her pale radiance, the tree "to lift her leafy arms to God," and the sun to

shed his warmth and glory. Too mighty are they; fixed and established are their laws, and neither the heaven nor the hell of man's creating shall prevail against them!"

Concealed in the bosom of silence around me are the voices which had tripped so measuredly through the ethers into the ears of my soul, and once again, perhaps with greater understanding, I view the vista before me. Now multiplied appear the calamities. Turning ever so slightly I am attracted to what appears to be writing on some ruined city wall: *O Man, within your strongest hand do bear, Not chaff, nor weed, nor tares; Neither ignorance, emaciated judgment nor despair, But, one bright enkindled flame, Of Life, of Love, of Light to share, With all who bear the HUMAN name.*

How many Sallys, garnered to God's bright garden, may, from their bright Elysium, be echoing such sentiments?

TO ALL ROSICRUCIANS IN SOUTHERN CALIFORNIA

Hermes Lodge of Los Angeles and Abdiel Chapter of Long Beach will jointly sponsor a three-day rally and New Year's festival, including installation of officers, at the Masonic Temple, 835 Locust Avenue, *Long Beach*, on March 21, 22, and 23.

Reservations for hotel and motel accommodations will be made by Soror Edna Luichinger, 250 E. 65th Street, Long Beach; telephone—Long Beach 21798. Please state number of persons to be accommodated, and the length of time. Reservations must be filed with Soror Luichinger not later than February 15.

Don't miss this wonderful event and opportunity to meet other Rosicrucians in Southern California!



THE CELESTIAL TOWER

From this tower, overlooking the Quadrangle of the University of Copenhagen, the celebrated Danish astronomer, Tycho Brahe, scanned the heavens, to add to man's knowledge of Cosmic phenomena. In addition to his discoveries, he sought to reconcile the diverging Ptolemaic and Copernican theories of our universe. At the top of the reconstructed, four-century old tower there is now a museum of the astronomical devices invented by Tycho Brahe, including a huge armillary. (AMORC Photo)



Beneath the
Pacific Sank . . .

Lemuria, the Mystery Continent!

In the depths of the Pacific shrouded in darkness, lies a vast continent. Where once great edifices reached skyward and multitudes went their way is now naught but the ceaseless motion of the sea. Centuries before the early men of Europe or Africa found the glorious spark of fire or shaped stones into crude implements, the Lemurians had attained an exalted culture. They had wrested from nature her proudest secrets. Then nature reclaimed her power. With a tremendous convulsion she plunged the civilizations of demi-gods beneath the leveling waters. Again she reigned supreme, the victor over man's greatest efforts. Has the learning of this early civilization been completely lost? Was their strange knowledge submerged with the land upon which they dwelt? Whence came these people? And were they all destroyed? Science today is proving the physical existence of the continent, and down through the ages there has come the tale of a strange people who live today and have preserved the mystical knowledge of Lemuria.

Alive Today?

Majestic Mount Shasta, crowned with eternal snow and surveying the great Pacific, harbors strange clues of an unknown people. Tradition and fact unite to tell a weird saga of a tribe reputed to be the descendants of lost Lemuria, who fled to safety, and who dwelt in the mountain fastness of Mt. Shasta. What were their mystical practices? Did they account for the eerie lights seen far upward toward the summit? Did they practice rituals which had their inception centuries ago? Why were they cloistered from the world? Were they masters of nature's laws not yet known to men of today? No other book so thoroughly explains the scientific, mystical, and spiritual achievements of the ancient Lemurians and the remnant of their descendants existing today as does this one. This book is a gift supreme, either to another or to yourself. It is complete with all necessary maps, tables, charts, and strange symbols.

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Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Session 1st and 3rd Fri., 8 p.m.

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Clement B. Le Brun Chapter, Unity Hall, Joseph N. Kovell, Master, Tel. 5-3278; Gladys M. Cosby, Sec., Tel. 5-1334. Sessions 2nd and 4th Wed., 8:00 p.m.

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H. Hosford, Master; Steve Berta, Sec., 111 Dinan Court. Sessions every Sunday, 7 p.m.

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Amenhotep Chapter, Odd Fellows' Hall, 5½ S. Walker, Ward D. Brosam, Master, Tel. 9-1510; Mae Kutch, Sec., Tel. 8-5021. Sessions every Sunday, 7:30 p.m.

OREGON

Portland:

Portland Rose Chapter, Pythian Bldg., 918 S.W. Yamhill Ave. Herman T. Herrington, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wednesday, 8 p.m.

PENNSYLVANIA

Philadelphia:*

Benjamin Franklin Lodge, 219 S. Broad St. Howard F. Le Fevre, Master; Edna M. Mathisen, Sec., 2108 South Broad St. Sessions every Sun., 7:30 p.m. Temple and Library open every Tues. and Fri., 2 to 4 p.m.

Pittsburgh:*

The First Pennsylvania Lodge, 615 W. Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec. Meetings Wed. and Sun., 8 p.m.

TEXAS

Fort Worth:

Fort Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p.m.

Houston:

Houston Chapter, 606 Milam Bldg. Stephen Valcik, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Sun., 7:30 p.m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Stanley F. Leonard, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Thurs., 8:15 p.m. Library open daily except Sun., 10 a.m. to 7 p.m.

WASHINGTON

Seattle:*

Michael Maler Lodge, 1322 E. Pine St. David H. Christoe, Master; Marjorie E. Umhenhour, Sec., Tel. PR-6943. Sessions every Mon., 8 p.m. Library open Mon. through Sat., 1 to 4 p.m.

WISCONSIN

Milwaukee:

Karnak Chapter, 3431 W. Lisbon Ave., Room 8. Amanda Metzdorf, Master; Marilyn Buben, Sec. Sessions every Mon., 8:15 p.m.

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AUSTRALIA

Sydney, N. S. W.:

Sydney Chapter, Althea Glasby, Master, Tel. FW-4584; Olive Snowden, Sec. Chapter Room and Library open Tuesday to Friday, 1 to 3 p.m.

Melbourne, Victoria:

Melbourne Chapter, 25 Russell St. Fred White-way, Master; Olive Orpah Cox, Sec., 179 Rath-mines Road, Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.:

Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Charles Capier, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thursdays, 8:30 p.m.

Toronto, Ontario:

Toronto Chapter, 39 Davenport Road. R. Wilson Fox, Master; Joseph Benson, Sec., 788 Windemere Ave., Toronto 9. Sessions 1st and 3rd Thurs., 7:45 p.m.

Vancouver, British Columbia:*

Canadian Grand Lodge, 378 Hornby St. H. W. Richardson, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p.m.

Victoria, British Columbia:*

Victoria Lodge, 725 Courtney St. Cecil Jones, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

Windsor, Ontario:

Windsor Chapter, 808 Marlon Avenue. S. L. G. Potter, Master, Tel. 4-9497; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p.m.

Winnipeg, Manitoba:

Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p.m.

DENMARK AND NORWAY

Copenhagen:

The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Grand Master; Carl Andersen, S.R.C., Grand Sec., Manegade 13, Strand.

DUTCH EAST INDIES

Dr. W. Th. van Stokkum, Grand Master.

*(Initiations are performed.)

EGYPT

Cairo:

Cairo Information Bureau de la Rose Croix. J. Saporta, Sec., 27 Rue Salomon Pacha.

Heliopolis:

The Grand Orient of AMORC. House of the Temple. M. A. Ramayvelim, F.R.C., Grand Sec., c/o Mr. Levy, 50 Rue Stefano.

ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, F.R.C., Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

FRANCE

Mlle. Jeanne Guesdon, Secretary, 55 Rue Gambetta, Villeneuve Saint Georges (Seine & Oise).

HOLLAND

Amsterdam:

De Rozekruisers Orde. Groot-Lodge der Nederlanden. J. Coops, Gr. Sec., Hunzestraat 141.

MEXICO

Quetzalcoatl Lodge, Calle de Colombia 24, Mexico. Emilio Martinez Guemes, Master; Juan Aguilar y Romero, Sec., Av. Victoria No. 109, Col. Industrial, Mexico, D. F., Mexico.

POLAND

Polish Grand Lodge of AMORC, Warsaw, Poland.

SOUTH AMERICA

Buenos Aires, Argentina:

Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Manuel Montegudo, Master; Sr. C. Blanchet, Sec., Calle Camarones 4567. Sessions every Sat., 6 p.m. and every Wed., 9 p.m.

SOUTH AFRICA

Pretoria, Transvaal:

Pretoria Chapter. J. C. Hunter, Master; F. E. F. Prins, Sec., 61 Villa St., Sunnyside, Pretoria.

SWEDEN

Grand Lodge "Rosenkorset." Anton Svanlund, F.R.C., Grand Master, Vastergatan 55. Malmo; Inez Akesson, Grand Lodge Sec., Slottsgatan 18, Malmo.

SWITZERLAND

AMORC Grand Lodge, 21 Ave. Dapples, Lausanne; Dr. Ed. Bertholet, F.R.C., Grand Master, 11 Avenue General Guisan, Lausanne; Pierre Genillard, Grand Sec., 2 Chemin des Allinges, Lausanne.

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Armando Font De La Jara, F.R.C., Deputy Grand Master

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